The Reform'd Samaritan:

OR, THE

WORSHIP OF GOD

By the Measures of

Spirit and Truth.

Preached for a VISITATION-SERMON at the Convention of the Clergy, by the Reverend Arch-Deacon of *Coventry*, in *Coventry*; April the Sixth, 1676.

To which is Annexed,

A Review of a short Discourse Printed in 1649. about the Necessity and Expediency of Worshipping God by set Forms.

By JOHN ALLINGTON Vicar Of *Leamington-Hastang.*

LONDON:

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67:07

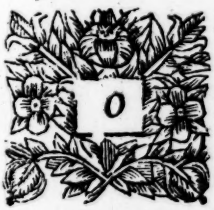
To the Honourable

CHARLES LEIGH Esq.

[Now] at *Leighton-Buzzard*,

Be Health, Honour, Happineſs.

SIR,



IF that Gentile who built them a Synagogue, the Jews gave this Eulogie; That he was worthy, and that he loved their Nation. That your ſelf came a worthy perſon into the World, your paternal Dignity will avouch; and that you are one who not onely love your Nation, but the Religion of it, I ſhall onely in proportion to the Synagogue ſay, You have lately at your own Coſt beautified the better part of the Houſe of God, not doubting but Beauty in Place, as well as in a Perſon, may be a great attractive; endeavouring to woe the People to worſhip their God in the Beauty of Holineſs. Having thus done, and hearing the following Sermon, you did more than deſire that it might be made publique; and merely therefore, becauſe it had for ſubject onely the Worſhip of God; which as diſtinct from Service, hath not been in your hearing ſo plainly explicated, as you candidly conceived it is. Now, [honoured Sir] to gratifie you, and at your inſtigation to promote the Worſhip of God, in the capacities of ſuch who are not finely learned, I have de-

livered my Endeavours, and your Desires to the world. My Intention is good, the Acceptance dubious: but shall I please God and please you in so doing, I have my end.

There is annexed to the Sermon; [*what many years hath lain in the posture it now appears*] *which for the Brevity, Easiness, and Time it was writ in, was much importuned. Thousands* [*since the Glory of our Worship brake forth that dismal Cloud, which many years it stood eclipsed in*] *I say, thousands have now courted it as the rising Sun; but by their mincing and mangling, and neglect of it, declare they receive it onely as an expedient to hold a Living: Whereas when that was writ, a Living was lost for the using of it, and the Author suspended by an imperious Beggar* [Tam ab Officio quam à Beneficio] *for reading the Common-prayer without Book. The sum is, that to worship God by a set Form, is the stablest and most certain advance of his Glory; and the securing of the holy Duty from all impertinencies. A Discourse not unfit to accompany and wait upon a Sermon precisely about Worship; which shall suffice at this time to trouble both your honourable Self, and the willing Reader.*

Yours,

From my Study at *Leamington*, Novemb. 20. 1677.

Most willing to Honour, Love, and Pray for you.

John Allington.

THE

THE REFORMED SAMARITAN.

JOHN 4. 23.

The hour cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and truth.

TO traverſe the Coherence from the ſixth to this preſent Verſe, would ſpend too much time, and therefore, being *intelligentibus loquor*, I ſhall obſerve as introductory to my Text, onely three things.

1. One concerning the Woman; a *Samaritan*.
2. The place; *Jeruſalem* and *Geraſin*.
3. The *Worſhip* it ſelf.

First, The obſervable in the *Woman*, it was a religious piece of *Hypocriſie*: For, when our bleſſed Maſter convinced her of being a *cloſe Adultereſs*; then ſhe begins to ſpeak *godlily*, and to turn her diſcourſe (as Factious Saints uſe) to a *religious Controverſie*: *Our Fathers* (ſaith ſhe) *worſhipped in this mountain, and ye ſay that in Jeruſalem is the place where we ought to worſhip.* I. *Verſ.* 18.

Our

Our Saviour puts her in minde of living in *Adultery*, and ſhe puts our Saviour upon the deciſion of a *Queſtion:* our Saviour tells her of her living with *one* that was not her Huſband; and ſhe tells our Saviour that the *Jews did not worſhip* where they ſhould. Our Saviour tells her of *an undoubted* fault; and ſhe makes *ſcruple* of a diſputable Ceremony. And in this ſhe ſeems to be the *Emblem* of too too many, yea of too too many even at *this very day:* For have not we thoſe, who make *huge ſcruple* about what they underſtand not, and yet none at all of *indiſputable* and known ſins? I have heard of one, who made an huge *ſcruple* of kneeling to *ask Bleſſing* to a Mother, who made none of *lying with another Womans* Huſband! I have heard of ſome, who make an huge ſcruple of *any Recreation* upon the Lord's day, who upon *all the* days of the Week have made none at all of *Rebellion, Schiſm, Sedition, Hereſie*, which (witneſs the Apoſtle *) are more *undoubted wickedneſſes!* Yea, we have heard and ſeen too too many boggle at a *Surplice*, who made nothing of *Plundering, Killing,* and *Cutting of Throats!* Too too many ſcrupling a *Geſture* at the Sacrament, who made none (after their own mode) to receive it with *Hatred, Malice,* and all *Uncharitableneſs.* And what is this, but juſt as did the *Samaritan* Woman, to wave common and *crying ſins* with *religious controverſies?* yea, what are all ſuch ſcruples, but meerly *Religion in Hypocriſie?*

* *Gal.* 5. 20.

II. *Secondly*, The next obſervable it is about the *place*, from *Verſ.* 21. where it is written, *Neither in this mountain, nor yet in Jeruſalem ſhall ye worſhip*; and it ſhall be onely this. Theſe words are not (as ſome miſtake them) an inhibition of *ſet places*, as if God under the *Goſpel* would have *no Churches*, no Temples, no holy

holy places. But this is a *gratious enlargement*, and an holy Liberty given to devout Christians, in *any place* to erect a *Temple*, and in every Country, *Town*, or City, to build an *House of Prayer*.

In those daies the *Samaritans* they held themselves bound to *Gerasin*; and the *Jews* (we all know) were confined and bound to go up to *Jerusalem* for to worship: but by the coming of Christ and his Gospel, so are Christians enlarged, that whereseoever we shall *dedicate Houses* to his Worship, there will he be worshipped, there will he receive our *Vows*, our *Prayers*, our *Praises*.

Nor doth worshipping *in spirit and truth* in the least oppose this: For, if worshipping in spirit and in truth were an opposition to *material places*, then we might not pray in our *Closets*, nor in our *Chambers*, nor in our *Houses*, nor in *Groves*, nor in *Fields*, nor indeed upon *God's Earth*; for these are all *material* as well as Churches. Nay I might adde, not in our *Bodies*, for even they are materials also.

By *Worshipping then in spirit and truth*, there is no *rejection* of material places; no, neither of *Jerusalem* nor *Gerasin*, in order to *Evangelical* worship: For where Story telleth us, *Eruptions of Fire* would not permit the *re-edifying* of a *Temple*, even there at this day the Christians have a *Temple*, and do worship.

Thirdly therefore (to come directly to the Text) our last introductory Observation is about *Worship it self*; and to glance at the high expedient of *Uniformity* therein. III.

2 *Kings* 17. you may read what these *Samaritans* were; to wit, a people planted in *Samaria*, in room of those *Ten Tribes* which were carried to *Assyria*. Now this people by necessity, and out of a fear of extir-

extirpation *by Lions*, ſent for a *Prieſt of the Lord* to put them in a *right way* of worſhip. He came; but as it is written, they would *not be ruled*; they would not be *ordered by him:* for * *they feared the Lord, and ſerved their own gods.*

* 2 *Kings* 17. 33.

Now it ſeems to me very obſervable, that *thoſe* who would not be ruled by the *Prieſt of God*; thoſe who would ſerve gods of *their own*, they could *never agree* what *gods* to have, nor *what Religion* to ſet up: Every one is ſingular, every one for his *own invention*, for his own gods.

Verſ. 30. the *men of* Babylon, they ſet up *Succoth-Benoth*: the men of *Cuth*, they ſet up *Nergal*; the men of *Hamath*, they ſet up *Aſhima:* But the *Avites* they would *none of theſe*; and therefore they ſet up gods of their own, *Nibhaz*, and *Tartack:* yea, the *Sepharvaims* they will none of them; for they ſet up *Adrammelech*, and *Anammelech*, the gods of *Sepharvaim.*

And is it not proportionably ſo, even at this day? Thoſe who will have *no Churches*, nor no Temples, but their *own Bodies*; in them they will have *no worſhip*, but onely what their *private ſpirits*, and their *own Fanatick* conceptions ſhall ſet on foot: So that the *Samaritans* never ſet up more gods than they *do Idols!* Things they call *Religion*, *Ordinances*, *Worſhip*; when indeed they really are *Self-conceit*, *Spiritual Pride*, *ſuperſtitious Abominations.* Even ſo too too many among us, they will not worſhip the *living God*, unleſs they may have the *humour* of their *own* Inventions, that is, do it their *own* way. So that as the *Samaritans* worſhipp'd they *knew not* what; even ſo do theſe, and all Fanaticks, worſhip *they know not how:* The ready way to make confuſion (as it daily did) to cover the *whole Face* of our Land again. For, if the men of *Babylon* may ſet up

Succoth-

Succoth-Benoth, why may not the men of *Cuth* ſet up *Nergal*? And if they may ſet up *Nergal*, why may not the men of *Hamath* ſet up *Aſhima*? If every Sect, and every different Party, may follow their *own Inventions*, and follow their own gods, or their own worſhip: I then cannot ſee any reaſon in the world, why the *Miſſal*, as well as the *Directory*; and the *Anabaptiſt*, as well as the *Presbyterian*, ſhould not have their Way.

It is very, very lately ſince we in this Land might have ſaid, *There was no King in Iſrael.* And yet even *then*, look what *there* followeth was not permitted to the *Sons* of the Church: For, whereas it is written, *Judg.* 17. 6. *Every man did that which was right in his own eyes*; ſure I am, what was right, not onely in our Eyes, but in the Eyes of the *whole Church*, was not then permitted. The plea of a *tender Conſcience*, it could then have no hearing: For, beſides *Indictment* upon *Indictment*, my ſelf knows the man who under pain of *Impriſonment*, and Baniſhment, was forbid to uſe *one Collect* of our publick Prayers: So that Uſurpation and the *true Worſhip*, ſeem like the *Ark* and *Dagon*, they could by no means ſtand together. *Schiſm* and *Sedition* are Twins, contemporary to all Ages; and therefore that the *peace of God* and his Church may be among us, no one greater expedient can be found than an *Uniformity* in publick and divine Worſhip.

Nor is this extravagant, or beſide the Text: for, the Jews, whilſt yet they had but *one God*, had but *one Temple*; and in that Temple an *Uniformity* of Worſhip: whilſt they all worſhipped God one and the ſame way, ſo long, *Pſal.* 122. 3. *Jeruſalem was a City at unity within it ſelf*; yea, and as it ſeems by the Prophet, *therefore* at unity within it ſelf: For he no

ſooner gave this high commendation, but ſtreight followeth, For *thither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the Name of the Lord.* But when once *Jeroboam* had ſet up his *Calves*, when the Tribes profeſſing the ſame *God*, ſet up divers and *different ways* of worſhip: when the *Samaritan* had a Temple in *Geraſin*, and the Lord another at *Jeruſalem*: when once they rent the Church, and made a breach in *publick* Worſhip; *Judah* and *Iſrael*, Samaritan and Jew, could never be reconcil'd; from age to age, the *Schiſmatical* diſturbed and perſecuted the Church of God. It is obſervable, from *Jeroboams* Calves, to the return from Captivity, there is numbred nigh 500 *years*; and yet in all this time the *Schiſmaticks* kept their *ſtomacks*, and left their malice as a ſucceſſive Inheritance. For when it was ſo that good King *Cyrus* ſent home his Captives; when he gave both leave and aſſiſtance to rebuild their *Temple*; the *Samaritans* as afraid of *the good old way* of *unity* and *uniformity* in Worſhip, they did even all they could to *ſuppreſs the work.*

Ezr. 4. 4.

Yea, more than 400 *years* after that, at the Feaſt of *unleavened bread*, when the Prieſts did open the Gates about Midnight, *Samaritani quidam*, certain *Samaritans* entred into *Jeruſalem*, and went and ſpread *mens Bones* amidſt *the Porches*, and over *all the Temple*, as *Joſephus*, Lib. 18.

Antiq. c. 3. initio cap.

Now ſee the *peeviſhneſs* of Schiſmaticks; all muſt conform *to them*, or they to *none*: For, look what they themſelves approved not, that they would not the *right Worſhippers* of God ſhould do; becauſe they liked not the *Feſtival*, becauſe they would have no *Holy-days*, becauſe they themſelves ſcrupled the *keeping of the Feaſt* of unleavened bread: therefore they profane the Temple, and do all they can to keep others from

from their bounden duty. The Schismatical party could never be won, never appeased: after once there was Calves in *Bethel*, and a Temple at *Gerasin*, the *Jew* and *Samaritan* could never be at *unity*.

The Church of God (blessed be God) is not at this day confined to a People, nor to a Temple: Christians may * *in every place lift up pure hands and worship God.* But that we may so do in the *unity of Spirit*, and in the bond of peace, the premises to me evince, there can be no greater expedient than *Uniformity*: For the point here expressly spoken of, and to, it is *publick Worship*; and almost all the heats and animosities of Christendom they arise about *publick Worship*. * 1 Tim. 2. 8.

I beseech you (therefore) *brethren* (as St. *Paul*) *by the Name of our Lord Jesus Christ, that ye all speak the same thing.* For if the same confession of *Faith* be to the Glory of God and Christian Religion, why not the same *publick confession of sins*, the same *publick oblations of Praise* and Thanksgiving? If to have one *Minde* and one Tongue, be commendable, and highly desirable in the *Christian Church*; why not *one Form of Prayer*, why not one publick Worship? For, that it is as expedient in our *publick devotions*, as in our publick *professions*, to speak the *same* thing; considerable it is, that as we have the *Apostolical Creed* for the one, so we have the *Lords Prayer* for the other: Christ having given unto us as well a *Common-prayer*, as a *common Faith*; and indeed no Congregation in the world can confidently say, we know *how* we worship, but such onely as have *set Forms*: against which, and the appendencies thereupon, That there is nothing at all in these (too too much abused) words, we will now pass to a peculiar and strict survey of them. 1 Cor. 1. 10.

The hour cometh and now is, when the true worship-

pers ſhall worſhip the Father in ſpirit and in truth.
In which words, for Methods ſake, thus.

I. *Firſt*, The *time here* ſpoken of: The hour cometh and now is.

II. *Secondly*, The *Subject* ſpoken on, and that is the Worſhip of God: The true worſhippers of God ſhall worſhip.

III. *Thirdly*, The *Mode or manner* how: { Spirit, / Truth. } The Father in

I. Firſt of the *Time*, *The hour cometh and now is.*

2 Pet. 2. 8. He to whom a *thouſand years are but as one day*, He, to admoniſh our *mortality*, ſpeaks of the *whole term* and ſtate of the Goſpel, as but an *hour*; The hour cometh and *now is*; and yet this Hour extends from his *coming in the Fleſh*, to his coming in the *Clouds*: and therefore if we ſtrictly and grammatically look upon the words, being *it is not onely* ſaid, the hour cometh, but alſo *Now is*; this *Nunc eſt*, this Now is, it muſt be taken *Inchoativè*, that is, Now commencing, or now beginning. For as a man at firſt turning of the Glaſs may ſay, *now* is the hour in which ſuch or ſuch things ſhall be done; which perchance ſhall not *begin*, or be done, till the *middle*, or latter end of the hour: Even ſo whereas our Saviour

v. 21. ſaith, *The hour is coming and now is, wherein neither in that mountain, nor yet in Jeruſalem they ſhould worſhip*; this Now was not *inſtantly*, and from that very period of time to take place, but within the *compaſs* of the hour: for theſe words are obſerved to have been ſpoken even the *very firſt year* of his preaching, and as

v. 54. appears in this Chapter, before his *ſecond Miracle*. So that neither was *Jeruſalem* or *Geraſin* laid aſide ſo ſoon: yea, before the Temple was deſtroy'd, and before they forbare to go up to *Jeruſalem* to worſhip, it was nigh fourty *years* after this ſaying. *Peter and John*

John went up into the Temple at the hour of prayer *: the *Æthiopian Eunuch**, yea St. *Paul himself* after this went up even to *Jerusalem for to worship*. So that by this approaching Hour, and by the Now in my Text, we are to understand the *state of the Gospel*, after the term and *dissolution* of that Legal way; so that (to be brief here) both we and our Fore-fathers for many by-past Ages, may take up the Text and say, *The hour is come, and now is*, when; which is the

Second considerable, the *true worshippers shall worship*. II.

In the whole Book of God, there is no *one Duty* to which there are more *invitations*; of which more *holy Examples*; *against violating* which, more *severe Judgements*, than this general Duty, the *Worship of God*: And yet at this day, as if God had laid aside his *Honour*, those who ought to be the *true Worshippers*, they despise, neglect, and lay aside his worship, as if that of the Psalmist, *O worship the Lord in the beauty of holiness*; or that, *Exalt ye the Lord our God, and worship at his foot-stool*; As if these, and very very many of the like, were all but airy and *empty* sounds. If there be *no Sermon*, too too many (who by profession ought to be *Worshippers*) they are come to that, they think it *not worth the while* to go up to the House of God to *worship*.

Sure I am, in the days of *Nehemiah* it was not so; *Worshipping* then had as full a regard as *Hearing*: As much of the solemn day as was spent in *Reading*, even so much and no less was spent in *Worshipping*: For, *you shall finde, *They read in the book of the law of the Lord their God one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God.* The equal Sisters had an equal portion; they spent full as much time in *worshipping* as in reading. Nay, if we survey the Law of God it self,

you

* Acts 3. 1.
* Acts 8. 27.
Acts 24. 11.
Psal. 96. 9.
Psal 99. 5.
* Neh. 9. 3.

you ſhall finde that God *ſo far* valued his Worſhip, that he took not a *weekly*, but a *daily* order for it: For, whereas we read

Acts 15. 21. *Moſes of old time hath in every city them that preach him, being read in the ſynagogue every ſabbath.* Whereas care was taken for that but *once a Week*; we finde God commanded the Prieſts to worſhip *publickly twice a Day*: For,

Exod. 29. 38. *Thou ſhalt offer upon the altar two lambs of the firſt year, day by day, continually, the one lamb in the morning, the other at the evening.* This was God's publick, and this was his *daily* worſhip. Now if the ſtate of the Goſpel be ſuch, that *our Righteouſneſs* muſt *exceed* the Righteouſneſs of the *Scribes and Phariſes*; why ſhould not alſo our *Devotion* do it? If that people who had leſſer obligation were bound to a *daily* worſhip; certainly then it muſt be a failing or a ſin in us Chriſtians, to deſpiſe, viliſie, and neglect *God's daily Worſhip*: For the hour is come, and *now is*, wherein we Chriſtians are bound to *worſhip*: for the ſtate of Chriſtianity, even by Chriſt himſelf, is thus deſcribed; *The true worſhippers ſhall worſhip*, and worſhip the *Father* too: whence it is as clear as Noon-day, under the ſtate of the Goſpel we muſt be *worſhippers*.

Matth. 5. 20.

Amongſt Chriſtians, there are many who preſs and ſpeak much of Goſpel-*graces*, Goſpel-*liberties*, Goſpel-*priviledges*, and Goſpel-*ordinances*; but for *Goſpel-worſhip* not a Syllable! And yet our Saviour in the Text pronounceth Chriſtians onely ſhall prove the *true worſhippers*.

Now the better to underſtand what is here meant by Worſhip: Conſider we muſt, there are in God two things of diſtinct Conſideration as to us.

1. *His Perſon.* 2. *His Precepts.*

To

To his *Perſon*, we owe all *Worſhip*, and *Honour*, and *Glory*.

To his *Precepts*, all *Regard*, *Service*, and *Obedience*.

Now the Queſtion here propounded by the *Samaritan*, is not about *Obedience*, Regard, or Service; for there was no diſpute, but both in *Geraſin* and *Jeruſalem* God was to be *ſerved*, and God was to be obey'd: but the Queſtion onely is, where he was to be *Worſhipped?* Yea,

To come more cloſe and ſtricter to *the point*, the Queſtion is, not about *inward*, but about *outward*; not about *private*, but onely about *publick worſhip*: For, as for the inward worſhip of the Soul; as for private Devotion and ſpiritual Duties, this was never confined either to *Jeruſalem* by the *Jew*, nor ever by a *Samaritan determined* unto *Geraſin*: *Daniel* prayed in his Chamber; *Jeremy* prayed in the *Dungeon*; *Job* pray'd in the *Dunghil*; *David* prayed on his *Bed*: And it was in all ages lawful thus to worſhip God in any place.

The ſcruple then here propounded, as it is not about *ſervice*, ſo neither is it about *private* or *inward worſhip*; but it is about the outward, and about the *publick worſhip* of God; that is, *where* Sacrifice was to be made; *where* his *publick Homage* was to be paid; whether *Geraſin* or *Jeruſalem* was the *place* of publick worſhip. Our bleſſed Maſter upon the point, he rejecteth *both*, ſaying, *The hour cometh and now is, when* (to uſe the words of *Malachi*) *From the riſing of the ſun to the going down of the ſame, my Name ſhall be great among the Gentiles, and in every place ſhall incenſe* (that is, an holy Worſhip) *be offered unto my Name.* So that, whereas of old, *Sacrifice*, and that *onely* in the *Temple*, and that Temple at *Jeruſalem* was God's higheſt acknowledgment, and outward Worſhip; Mal. 1. 11.

ſhip; he telleth the *Samaritan*, that hereafter the *worſhip* of God would be in a clear *other mode*, neither confined to place, nor expreſt by Sacrifice; ſo that indeed *Evangelical worſhip* is the proper ſubject here to be enquired on, to wit,

What is *that publick Worſhip* which the true Worſhippers ſhould uſe under the ſtate and condition of the *Goſpel?* which from the legal, I ſhall ſhew you, differs both in the *Object*, and in the *Expreſſion:* for, *Veri Adoratores*, the true Worſhippers they ſhall worſhip the *Father*, and him they ſhall worſhip in *ſpirit and in truth.*

Firſt, they *ſhall worſhip the Father.*

God in all ages and ſtates of the Church hath had his worſhip; but under ſundry Methods, and *divers Notions:* for though he himſelf, and *his ſelf onely*, was the ſole object of divine Worſhip; yet in ſeveral ages he hath been pleaſed to be worſhipped under ſeveral *Apellatives*, Names, or Attributes: For,

Exod. 6. 3. *I appeared unto Abraham, Iſaac, and Jacob by the Name of God Almighty; but by my Name Jehovah was I not known unto them.* To *Moſes* (it ſeems) God was known by a Name by which he was not known to *Abraham*; and to *Abraham* (probably) by a Name by which he was not known to *Adam:* So that it is conceived, *Adam* and his poſterity, they worſhipped God under the notion of a *Creator: Abraham*, as *God Almighty: Moſes*, by his Name *Jehovah.* Yea, St. *Jerom* hath taken pains to number up, and to explicate *ten Names*, by which under the Old Teſtament the people of God did worſhip God; and yet among them all, no mention of this in my Text, no approach to God under the notion of a *Father.*

Epiſt. 136.

Albeit then we may (as the *Jew* did) worſhip and approach unto God *as the high God*, as *the God of all Spi-*

Spirits; as the *God of vengeance*: as the *Lord God of Sabbaoth*: yet we have through the mercies of God a far nigher and a dearer Relative; for we cry *Abba Father*, *Veri Adoratores*; Gospel-worshippers they shall worship the *Father*.

Now, if it be a *Gospel-priviledge*, and that Priviledge upon Scripture-account, a *choice favour*, to worship and approach the living God under the Relation of a *Father*; then we who have the *enjoyment* of this favour, we who are the *onely true worshippers* of God, we have not onely a *more comfortable object*; but we have a singular and extraordinary, and a most *affectionate motive* for to worship: For we are to *worship a Father*.

Now, if the *Jew* whose state was *servile*; if they who had onely Attributes of *power* and *terrour* to draw them to their God; if they went from their *own home* even as far as *Jerusalem* to worship; if their *fear* carried them to the holy Temple: are not we very *unkindly* and ungracious Children, who *so little love*, value, or honour the House of our Father, that albeit in the same Town, we will not go up to worship? Had the *Worship* of God been a performance of mean and slight account, the *Æthiopian Eunuch* he would never have made so long a Journey, as from his Country to *Jerusalem to worship*. St. *Paul*, then, a Christian (though he was oft told by the way that *Troubles* and Bonds abode him at *Jerusalem*) yet, for all the *Now* in my Text was begun, and notwithstanding *Bonds and Troubles* abode him there, *up to Jerusalem* he would, and did; and that upon this very account, *even to Worship*.

Miles 964, *From* Saba *to* Jerusalem. *Acts* 8.27. *His whole Journey* 1928 M. *Acts* 24. 11.

Whereas then, as a great grace and priviledge of the Gospel, the Worship of God is brought even from *Jerusalem* to our *own Doors*; changed from a *costly*

to a *cheap worſhip*; from Bullocks, *Goats and Lambs*, to *Prayer and Praiſes*: and whereas to this better worſhip we are now invited, not by an Appellative of *Terrour*; but by Allurements of *Love*. Being, it is ſaid, the true Worſhippers, that is, the Worſhippers under the Goſpel, ſhall worſhip the *Father*. If *Faith and Obedience*, becauſe the Goſpel exacts them, be *Duty*, then the *Worſhip of God*, which is equally required, muſt needs be *Duty too*. And what can be more expreſs than this, from our Saviour's own mouth, *Veri Adoratores adorabunt Patrem*. The true *Worſhippers ſhall* worſhip the Father; which, that as we ought, *we may do*, we will paſs to the laſt *Conſiderable* in my Text.

Third, The *manner how*. *In ſpirit and in truth.* ἐν πνεύματι καὶ ἀληθείᾳ

Spiritu ac veritate [as *Beza*,] *with ſpirit and truth*, (for he leaves out the *In*.) And indeed there are more of the Learned beſide him, who taking this for an *Hebraiſm*, conceive they ought to be ſo read, and indeed ſo read the like: For whereas it is ſaid ἐγὼ ὕδατι, I indeed Baptiſe you (*in Aqua*) we Engliſh it, not *in*, but *with Water*.

Eraſmus.

Matth. 3. 11.

And, whereas it is ſaid * ἐν ἑνὶ στόματι δοξάζητε τὸν Θεόν: we read it right enough, *With one minde and one mouth glorifie God*. And whereas St. *Paul* ſaith, God is my witneſs, whom I ſerve *in Spiritu meo*; we read it, not *in*, but *with my Spirit*. And therefore whereas it is ſaid in the Text, *The true worſhippers ſhall worſhip, in ſpiritu & veritate*; we may very well read it thus, The true Worſhippers ſhall worſhip the Father *with ſpirit and with truth*.

* *Rom.* 15. 6.

Rom. 1. 9.

And therefore thoſe who think by theſe two words, *In Spiritu*, in Spirit [for they never minde *in Truth*] to void and deſtroy all *outward Worſhip*, they may be deceived

deceived and miſtaken in the very letter of the Text, which being it may be as (if not more) juſtly read, *with the Spirit*, *as in the Spirit*, the bottom of their Building it totters, if not down. And therefore for the better both Explication and Application of theſe words, I ſhall reduce all that followeth into theſe four Propoſitions.

Spirit and Truth are not here oppoſed to *outward bodily* Worſhip, nor to any *outward expreſſion* of Grace or Virtue. I.

A *publick Worſhip in Spirit, without Truth* (the outward expreſſion of it) *cannot be.* II.

The *Chriſtian practice of worſhipping God by Adoration and Liturgies*, demonſtrates that they held *that way* the way of worſhipping in Spirit and in Truth. III.

Laſtly, Being Chriſtians are the *onely true Worſhippers*, I ſhall briefly ſhew, how *much it concerns us* to give all due regard and reſpect to the outward and *publick worſhip of God* under the ſtate of the Goſpel. IV.

Firſt, *Spirit and Truth are not here oppoſed, either to outward bodily worſhip, or to any outward expreſs of any Grace or Virtue.* I.

And this to a wary ear hath already been concluded by the premiſes: For, being I have ſhew'd unto you, how the Queſtion between the *Samaritan* and our Saviour, was about *two Worſhips*; one *falſe*, and the other *groſs*; one *Idolatrous*, and the other *Legal*; one by the *Jew* to the *true God*, the other by the *Samaritan* to they *knew not what*: To theſe two Worſhips, our bleſſed Lord and Maſter in the Text oppoſeth theſe two, *Spirit* and *Truth*.

To the *Groſs*, *Legal*, *and Jewiſh way of worſhip*, to that he oppoſeth the *Spirit*. To the Falſe, *Idolatrous*, and *Samaritan* way, to that he oppoſeth the *Truth*. So that to worſhip in Spirit and in Truth, is no more according to the Letter than onely thus.

The *hour* is coming, and now is, when the *Law* ſhall give way to the *Goſpel*; *Moſes* to Chriſt; the *Jewiſh worſhip*, which was then by *Bullocks*, Goats, and Lambs, to a *ſpiritual worſhip*, which ſhall require no ſuch Sacrifice, no ſuch Oblations. And in order to the *Samaritan* thus: The time is coming and *Now* is, when ye ſhall be *better informed* in the word of *Truth*; when ye ſhall know *what* to worſhip; and then you ſhall finde neither *Geraſin* to be the place, nor what ye now worſhip to be the *Object*; *For the true worſhippers they ſhall worſhip the Father in ſpirit and in truth.* So that by *ſpirit and truth*, there is nothing ſtands here excluded, but either worſhipping the *wrong object*, as did the *Samaritan*; or the right Object the *wrong way*, as the *Jews* do, even to this very day.

Hugely then are they miſtaken, who conceit, to *worſhip in ſpirit* is a diſcharge to *bodily* or outward worſhip; when the oppoſition and the diſcharge it onely is againſt *Moſaick and Samaritan*, againſt Legal and againſt *Idolatrous* worſhip. Yea, ſo far was our Saviour in thoſe words from excluding bodily and *outward* worſhip, that thoſe who know any thing of the *Greek*, know he here uſeth a word ſo proper to *bodily* and outward expreſſion, that the ſpirit alone *cannot* do it. The word is προσκυνήσει, which ſignifieth an outward proſtration, and a lowly humbling of the Body; ſo that the *true* Worſhippers of the Father, when in a *godly fear*, and with a religious reverence *they bow down*, and humble their *Bodies* before him, they then do what the Text requires; they do προσκυνῶν ἐν πνεύματι. They do worſhip in ſpirit, yea, and *in truth* too. And,

As the Spirit is not *oppoſed to bodily* worſhip; ſo neither is it to *any outward* and exteriour evidence, or expreſs of *any Grace or Virtue*: For to forbid *Grace* or

or Virtue to ſhew *forth* it ſelf, were, to take *ſplendour* from Light, and to reſtrain the exerciſe of all *inward Pieties.*

Indeed, if we cloſely conſider of the *Moſaick* and outward worſhip of the *Jews*, to wit, *Sacrifice*, *Oblations*, *Incenſe*, and the like; theſe were not accounted the *viſible expreſſions* of any *inward Grace*: Nor were theſe the outward Acts of any *interiour Piety*; but thoſe were the *ſhadows of things to come*, and the repreſentative *Types* of what was *ſubſtantially* to be verified when the Goſpel came; and therefore no wonder if *ſpirit* and *truth* both ſtand oppoſed to theſe: But *bodily expreſſions*, and outward Geſtures, *Signes* and Ceremonies under the *Goſpel*, theſe are the *outward Evidences of inward Graces*, the outward Manifeſtations of *inward Pieties*: As, *devoutly* to frequent *Chriſtian Churches*, and to be preſent at *the publick Worſhip*, it is an outward expreſſion of an *inward Grace*, to wit, of *Chriſtian Religion*; for hereby we declare our ſelves ſuch, who profeſs to worſhip the *Father*, and Jeſus Chriſt whom he hath ſent. To profeſs with the *Mouth*, it is an outward expreſſion of an *inward Faith*: To confeſs our *ſin*, is an outward expreſſion of an *inward penitence*: To humble our ſelves *lowly upon* our Knees, an outward expreſs of an *inward Reverence*: To receive the *Sacrament*, an outward expreſs of an *inward Piety*. So that if Spirit and Truth ſtood oppoſed to theſe, there could be no *viſible Religion*, nor no *outward godlineſs* in the world: And this properly leads to the

Second Propoſition, which is to ſhew, *A publick worſhip in ſpirit, without truth, the outward expreſſion, cannot be.* II.

Now that I ſay, *a publick Worſhip*, it is no more than my Text requireth: For the *whole* difference between our

our *Saviour* and the *Samaritan*, it was not (you have ſeen) about *inward or private*, but meerly about outward and about *publick worſhip*; for *Geraſin* and *Jeruſalem* they were the ſeat of publick worſhip.

Whereas then our Saviour, ſpeaking to the *point* of publick worſhip, *plainly averreth*, that even *that*, ſhall be *in ſpirit and in truth*; it even hence inevitably followeth, that Spirit and Truth cannot here ſtand oppoſed to Viſible, *Bodily*, and *exteriour worſhip*: For, if there muſt be under the Goſpel a *publick Worſhip*, and that worſhip muſt be *in ſpirit and in truth*; *Outward*, Viſible, and *Bodily* expreſſions they cannot here be inhibited; for they muſt be the *publiſhers* of all religious and all interiour worſhip. For,

1 *Cor.* 2. 11. *No man knoweth the things of a man, ſave the ſpirit of a man which is in him.* Suppoſe a man to have within him all the *graces* of the Goſpel; no man can *know this* ſo long as they onely are within him: for the inward or *reſerved* things of man knoweth *no man*, ſave the ſpirit of a man which is within him. If then the *graces* of the Goſpel was either given to *ediſie others*, or to *gloriſie God*; both theſe require they be not *kept within*; and therefore *Spirit* without *Truth*, or *inward conceptions* without *outward expreſſions*, they will never do the work of God.

By *worſhip then in Spirit and Truth*, we muſt here underſtand a compleat Worſhip; that is, the worſhip of the *whole Man*; Spirit and Truth, that is *both*. For, as the outward without the inward, is *meer Hypocriſie*; even ſo the *Spirit* without *Truth*, the Minde without the *Members*, will make but an halting and an *halving Sacrifice*. Yea, in *publique*, to worſhip in Spirit without *manifeſtations* of that Spirit, it is both a *ſcandalous*, and an incredible worſhip: For, as we cannot reaſonably believe that man is *ſober in ſpirit*, whoſe

Body

Body *reels*, *vomits*, and *ſtaggers* before our Eyes; and as we cannot reaſonably believe him *honeſt at Heart*, who we ſee deceitful in *Weights and Meaſures*; nor him *charitably minded*, who we hear *reviling*, *curſing*, and defaming his Neighbour: So neither can any man *reaſonably* believe that that man is *devout in Spirit*, who is *rude* in Body; that that man is *full of fear within*, who is full of *faucineſs* without; that that man doth Reverence *in Spirit*, who hath *nothing of Reverence* in the outward geſture: So that *Spirit and Truth* ſeem to me like the *outward Expreſſion* to the *inward Meaning*: for if the outward Expreſſion be not *anſwerable* to the *inward* Meaning; if we *think* one thing, and *ſay* another, (though we ſay better than we think) there is no *ſincerity nor truth* in what we ſay. Even ſo here, if we pretend *in Spirit* to have *in us* the *dreadful apprehenſion of our God*, when in *outward appearance* we ſhew nothing leſs; if this be to worſhip in *Spirit*; it is not, it cannot be in *Truth*: For the ſignes of *Fellowſhip*, of *Familiarity*, and of *Boldneſs*, they can no more be the *true expreſſions* of the *inward apprehenſion of Majeſty*, Terrour, and an infinite Diſtance, than can *Vomiting* be of Sobriety; *outward Cheating* of inward Honeſty; *Railing* and Wronging of inward Charity. For they, who know any thing of Truth, cannot but know, that Truth (in general) is nothing elſe but an *outward Conformity to the inward Apprehenſion*, a real Evidence, and *Interpreter* of the inward meaning: And therefore, whereſoever the *outward* conformity is *not anſwerable* to the *inward* conception; and the outward Demeanour is not proportionable to the Spirit that acts within, let people pretend what height and *holineſs* of Spirit can be imagined, *Spirit and Truth* are never evidenced in God's Worſhip, or (which is all one) *to God's honour and glory*, unleſs the

the outward Demeanour be proportioned to the *inward Spirit*, and the Spirit within be really conformed to *his Greatneſs*.

1 *Cor.* 14. St. *Paul* ſpeaking of a *Chriſtian convert*, whoſe Spirit was touched with the *Greatneſs*, Goodneſs, and the *Glory of his God*, tells us, *ſo active* and powerful was the inſpired Spirit, that it inforced a
* *Verſ.* 26. *manifeſtation* of the truth of it: for, * *Falling down on his face he worſhipped God.*

Now, without peradventure, had thoſe who pretend to have the moſt holy and *beſt ſpirits*, ſuch a *feeling* and real *ſenſe* of the Goodneſs, *Greatneſs*, and the Glory of God, as had the Convert: Even *they*, as well as he, would fall upon their *Faces*; or at leaſt in God's publick Worſhip, give ſome more *probable* and better evidence that they *fear God*, and that they are before him but as *Duſt and Aſhes*: for if the *ſpiritual* man is the *greateſt diſcerner*; if he is moſt ſenſible of what a *God* he ſerves; certainly then (either there is no *truth* in him, or) he is the *moſt devout*, and the humbleſt worſhipper in the world.

Amongſt us *men*, in caſe God ſhould *ſenſibly* reveal
Exod. 34. himſelf, and manifeſt himſelf to *the Eye*, as in *the Buſh* to *Moſes*; or in the habit of the *Captain of an Hoaſt*
Joſh. 5. 14. to *Joſhua*; or in *Thundring and Lightening* upon mount *Sinai*: In ſuch a caſe as this, I believe very few, if any, but would ſay we were bound *to worſhip*; and in purſuance of that worſhip, to *humble our Bodies*, to fall upon our Faces, and even *outwardly* to uſe the utmoſt reverence that we could.

And here I have a ſpecial Appeal to thoſe who (themſelves confeſſing are in the religious attendance of their God) put on their Hats! To them I appeal, whether if the Great God, even now, ſhould at this inſtant break in upon them, and ſhew himſelf [as I have

have already ſaid] as terrible as upon mount *Sinai*; or in a flaming Buſh; or but as he did to *Joſhua* with a Sword in his Hand: I deſire ſuch to conſider, whether ſuch an Apparition, or ſuch a Manifeſtation, would not, not onely move, but haſten them to throw off their Hats, to fall upon their Knees; yea, proſtrate on their Faces. Now then if it be ſo, I beſeech you let us calmly conſider, what is the ſolemn, real, and ſerious bottom or motive, for which we ought to give unto our God all *Glory*, *Honour*, *Reverence*, and Worſhip. Is it *Viſibility*, or is it Sight? If ſo, then none are bound to Reverence, Worſhip, *Kneel, or fall down before him*, but thoſe onely *who ſee him* with their Eyes, and behold him as a thing ſenſible; whereas God himſelf hath told us, *Exod.* 33. 21. *There ſhall no man ſee me and live.*

The ground, then, *Foundation* and *Motive* to glorifie and worſhip God, it is not *in Senſe*, but in *Faith*; it is not the *ſeeing*, but the *believing*, the Glory, *Majeſty*, Dominion, Power, and *Greatneſs* of our God, that ſhould *move* Chriſtians to fear, *adore*, and worſhip: And therefore, if we believe God to be in Heaven as *glorious as the Angels* ſee him, as *terrible* as the Damned finde him, or as *dreadful* as he appeared upon Mount *Sinai*: If we believe him to be a God *mighty in Power*, glorious *in Majeſty*, and that God who is to be *feared above all Gods*: In the Name of that God (I beſeech you) let us but *manifeſt that Faith*, and my Text is done; for ſo to do, doubtleſs is to worſhip the *Father* both in *Spirit and in truth.*

Matth. 18. 20. *Where two or three are gathered together in my Name, there am I in the midſt of them.* Our Saviour did not ſay, there you ſhall behold or *ſee me*; yet he poſitively ſaid ἐγώ εἰμι, There am I.

Now, being God will be worſhipped where he is

not ſeen, let us but *ſo* pray, *ſo* praiſe, *ſo* ſing, *ſo* worſhip where he is [*though not ſeen*] as if we did *ſee him* we *believe we ought*; there would never be any further diſpute or demur about *outward Worſhip*: For the Spirit of *God*, and *Truth*, are in ſuch a perfect union, that he who worſhips *in Spirit*, that is, in the *due Faith*, and fear of God, he will be devout, he will be *humble*, he will by a *meet demeanour*, and outward deportment, ſhew the reality and truth of ſuch a Spirit; for ſuch cannot but conclude the truth. No *publick Worſhip can or ought to be in Spirit onely.*

III. Thirdly, *The Chriſtian practiſe of worſhipping God by Adoration and Liturgies, demonſtrates that they held that way the way of worſhipping God in ſpirit and in truth.*

Προσκυνησις *Adoratio*, or, as we render it, *Worſhip*, it is taken either in *Abſtracto*, or in *Concreto*, as the School; that is, either for an *Act of it ſelf*, or as in *Conjunction* with ſome other Chriſtian-duty. *Matth.* 4. When the Devil made his laſt aſſault upon our Saviour, he did require neither *Prayer*, nor *Praiſe*, nor *Sacrifice*, nor *Oblation*; onely thus ſaid, *Verſ.* 9. *All theſe things will I give thee, if thou wilt fall down and worſhip me.* He onely required an outward act of Worſhip abſtracted from all Duty. Whence it appears to me, that *Adoration* or Worſhip *abſtractly* conſidered, when it onely imports *God's Majeſty, and our Diſtance*, even thus, and no more, it is of *great account* with God Almighty; or elſe the ſubtile Devil would never have attempted by a *ſingle act of Adoration* to have *robbed* the World of a *Redeemer*, by thus doing to *make* the Saviour of Mankinde a *Sinner*.

But, by Worſhip in the Text, we are *not* to underſtand Worſhip in the *Abſtract*, but as going along with *other Duties*, ſuch as make up Chriſtian Worſhip.

Now

Now that it may appear that unleſs the *Chriſtian Church* (for of Schiſmatical and *Fanatick* ſpirits, unleſs by pity, we are to take no notice) by a *Worſhip in Spirit and Truth*, and by worſhipping the *Father*, underſtood worſhipping in *a Form* (for Father implies a *Form*) and by *publick Liturgies*; let us a little ſurvey their Piety and their Prayers. Firſt, *Our bleſſed Lord* and Maſter, who gave this rule, he himſelf exemplified what he gave for the exact Pattern, and the very Baſis of all *Goſpel*-worſhip, is, *Pater Noſter*, Our Father. The *Apoſtolical Symbol*, the Canon and Square of all the Profeſſions of *our Faith*, it begins, *Credo in Deum Patrem*, I believe in God the Father. *Confeſſion of ſins*, as the words were by our Saviour put into the mouth of the penitent Prodigal, it is an addreſs unto *the Father*; *I will go to my Father*, &c. And *Father, I have ſinned againſt heaven and againſt thee.* The Sacrament of Initiation, or firſt admittance into the myſtical Communion, it is confined to this rule; *In the Name of the Father, and of the Son, and of the Holy Ghoſt.* Yea, when the Church in *humble thankfulneſs* returneth *Praiſe* and Glory unto God for all his benefits, it is done (as becomes *true Worſhippers*) by worſhipping the Father, and by ſaying, *Glory be to the Father, and to the Son*, &c.

Matth. 6.

Luke 15. 18.

Matth. 28. 19.

And as for the Church of *England*, is not every Collect a moſt exact *Goſpel-worſhip? Almighty and moſt merciful Father*, begins our Confeſſion. *Almighty God the Father of our Lord Jeſus Chriſt*, begins our Abſolution. Then the Prayer of the *Son unto his Father:* And the Cloſe of every Collect is, *through Jeſus Chriſt*; which is ſtill an implication of the *Father:* So that according to this rule, the true Worſhippers ſhall worſhip the *Father.* Who can be truer Worſhippers than *that Church*, all whoſe publick Prayers are *Addreſſes*

and Acts of worſhip to *the Father?* And as for *Spirit and Truth*, had it been *inconſiſtent* with publick and outward Worſhip, or with Form, then St. *Paul* would
1 *Tim.* 2. never have writ to *Timothy*, ποιεῖσθαι δεήσεις that Prayers ſhould be not onely ſaid, but *made for Kings* and all that are in Authority.

St. *James* the Brother of our Lord, he had ſcornfully and ignominiouſly been termed *Jacobus Liturgus*, *James* the Liturgiſt, had ſet Forms been inconſiſtent with Spirit and truth. *Juſtine Martyr* he would never have ſpoken of Κοιναὶ Ευχαὶ, of Common-prayers, nor *Ignatius* before him of Μία δεήσις, of one Prayer, had it been a *ſtinting* of the good Spirit to have a *Liturgy*, or a Common-prayer. Yea, there would have been no *Churches* to have worſhipped God in, no *publick Aſſemblies* to have worſhipped there, nor indeed no uſe at all of our *Bodies* in order to God's glory, if Spirit and Truth concluded againſt *outward worſhip*.

Whatſoever then the antient Churches underſtood by Spirit and Truth, they did not underſtand an *oppoſition* either to *bodily* or to *outward* worſhip: For, that which is held the beſt Interpreter of Scripture, to wit, *Praxis Eccleſiæ*, the Church-Practice, you ſee it doth evince the contrary; for they had *Churches*; they had known and *ſet Forms* for publick worſhip. Yea, *Beza*
11. himſelf in his ſmaller Notes, thus: *Quæ ad Ordinem ſpectant, ut precum formulæ diſpoſuit Apoſtolus*; Thoſe Decencies which appertain to Order, as *Forms* of Prayer, the *Apoſtle* himſelf prepared and diſpoſed.

By *Spirit and Truth* then, we may very well here underſtand a worſhipping of *the Father*, according to thoſe *meaſures* which the *Spirit*, Light, and Grace of the *Goſpel* preſcribeth and alloweth to us. By *Truth*, we may underſtand ſuch outward expreſſions and mani-

manifeſtations as are proportionable to ſuch a Spirit, to ſuch *Light*, to ſuch Grace: for ſo by their unanimous and conſtant practice, the *primitive* and beſt Churches underſtood it.

Laſtly therefore, give me leave in a word to ſhew how much it concerns us to give *all due regard and reſpect to the outward and publick Worſhip of God under the ſtate of the Goſpel.* IV.

The Servants of God under the Goſpel, they are ſtiled by our Saviour *Veri Adoratores*, the true Worſhippers (not the *unſatiable Hearers.*) Now it ſeems ſtrange to me, that Chriſtians ſhould emphatically be called the *true Worſhippers*, and yet many make *no account* at all of *Evangelical Worſhip*; as if God did not as much regard *the honour done unto his Perſon*, as he doth the bare *hearing* and liſtening to his *Word*: Or as if *Pray continually*, and *Continue in prayer*, ſounded not as much duty, as doth *Be inſtant in ſeaſon and out of ſeaſon.*

By Evangelical Worſhip I underſtand *Prayers*, *Supplications*, and *giving of Thanks*, *confeſſion of Sin*, *profeſſion of Faith*, *making and performing of Vows*, *oblation of Praiſe*, *ſinging of Hymns and Pſalms*, *reception of Sacraments*, *Adoration either with or without theſe.* So that the Father is then worſhipped in Spirit and in Truth, when there is a *reverential addreſs*, or a religious performance of all or *any of theſe* before him; ſo that we cannot come under the honourable Appellative in the Text, *Veri Adoratores*, true Worſhippers, unleſs we outwardly and publickly even thus *aſſemble* for to worſhip. *Eſay* 66. 23. the Evangelical Prophet, ſpeaking of Goſpel-days, thus writes: *All fleſh ſhall come to worſhip before me, ſaith the Lord.*

To *worſhip*, is (not to clap *on our Hats and ſit on*

our

our Seats to hear a Sermon, but) to perform ſome *act of honour*, ſome *humble office*, ſome ſuch religious Duty, the *reverence* whereof may ſhew forth *our diſtance*, and the *Father's glory*; the performance whereof may move *all who* ſee it ſay, Theſe men are in the *preſence, and before their God:* Theſe men *know* what they *worſhip:* Theſe men have the *Fear* and Apprehenſion of a *glorious Majeſty* before their eyes.

For, being the great deſigne of God in all his works is the ſetting forth of his *own Glory*, Worſhip it is the very immediate *tendency* to that great end: For, they that worſhip, it is their *actual employment* to ſet forth his *praiſe*, and to magnifie him under ſome glorious Attribute or other: So that indeed between *Hearing* and *Worſhipping* there is as much difference, as between *Hearing* and *Doing:* For Hearing being but a *diſpoſition* to Doing, Worſhip is the very *practice*, Doing, and *actual Advance* of God's honour; and therefore a Duty not to be laid aſide, nor ſo coolly frequented and performed as by too too many. He who in the ſecond Commandment ſaid, *Thou ſhalt not bow down to them or worſhip them:* He who forbids *Sacrifice*, and *Prayers*, and *Praiſes*, yea, the very *bowing of the Body to falſe Gods*, doth not in ſo doing imply leſs than a *reſervation of this Worſhip* to himſelf: And therefore to him who is the everliving God, and the *everlaſting Father*, to him we muſt aſcribe and give the Glory, the Honour, and the Worſhip that *evangelically* is due unto him: for the true Worſhippers are in *all duty* bound to worſhip the *Father*, and to worſhip him in Spirit and Truth.

Hoſ. 6. 6. I deſired mercy and not ſacrifice, and the knowledge of God more than burnt-offerings. Under the Law, we all know the ordinary and outward Worſhip

ſhip it was Sacrifice, and *Burnt-offerings*; and yet *mercy* and the *knowledge of God*, Spiritual and *Evangelical* acts were *even then moſt acceptable*; and even then upon this very account you ſhall finde both *David* and the people *going up to worſhip*.

Pſal. 122. 1. *I was glad when they ſaid unto me, Let us go into the houſe of the Lord.* Now, what did the people go into the Houſe of the Lord for? or for what did *David* ſo rejoyce to go up with them? was it think you *to hear a Sermon?* No; but it was *to worſhip*; or, as it is *v.* 4. *To give thanks unto the Name of the Lord.* And,

Pſal. 42. 4. What is it the Prophet *David* there *ſo ſadly* remembreth, and in bitterneſs poureth forth his Soul *for* the want of it, but onely this; *I had gone with the multitude, I went with them to the houſe of God.* What to do? onely to *hear?* No; but to *worſhip*, and to *give praiſe* to God: For it followeth; *I went up with the voyce of joy and praiſe, with a multitude that kept holy-day.* He was a great Worſhipper, and delighted to *go up* with them who went to *worſhip*. And it ſeems to me worth obſervation, and to our preſent purpoſe, that from the beginning of the world, all along in Scripture, we never read of any *erection* raiſed to God, but the firſt and prime intention of it *was Worſhip*. For,

The *firſt holy* erections we read of, they were *Altars*; and thoſe we know were for *Sacrifice*, which was then Worſhip. The *ſecond* we read of, was the *Tabernacle*; and at the Door of this *Moſes and Aaron they went up to worſhip*. *Thirdly*, we read of a *glorious Temple* built by *Solomon*; of a ſecond built by *Zerubbabel*; a third by *Herod*, all devoted and built for *Worſhip*. Yea, ſaith God by his Prophet, *My houſe* *Eſay* 56. *ſhall be called the houſe of prayer to all nations:* and what

what is that but the houſe of *Evangelical worſhip?* And indeed we finde to *that very uſe* the bleſſed Apoſtles did put the Temple; *Peter and John they went up to the Temple at the hour of prayer.* Yea, the very firſt Houſes that the holy Chriſtians after them built, they were called Ευκτηρια, Oratories, or *Houſes of Prayer.* And indeed what is Heaven it ſelf, and the *glorious preſence* of our God, but a *place of worſhip? Rev.* 4. 10. *The four and twenty elders fall down before him that ſate on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.*

Acts 3. 1.

Yea, if that Argument of St. *Paul*, upon which he prefers *Charity* before *Faith* and *Hope*, be concluding; if Charity, becauſe it *abideth* when Faith and Hope ſhall be no more, is *therefore* the more excellent gift; certainly then, ſince we finde *Worſhip* where *Preaching* ſhall not be; ſince we finde *Worſhip the employment of Angels*, and the everlaſting exerciſe of *beatified Saints and Souls*; to worſhip God muſt needs be a duty of *no mean* concern, ſpecially if we conſider how we are taught to pray, *Thy will be done in Earth as it is in Heaven:* for the will of God *there* is an inceſſant, and an *everlaſting worſhip.*

1 Cor. 13.

Now certainly either we *minde not what we pray, believe* not we are *to do* as well as to ſay our *Prayers*; or elſe we could not conceive our ſelves *bound to worſhip* upon Earth even *him*, who is inceſſantly worſhipped in the *Heavens.*

And being I have ſhewed unto you how all *holy places* that were ever erected, either by *Commandment* from God, or by the *inſtinct or motion* of the Spirit of God, were all chiefly deſigned *for worſhip*; that is, for

for offering up unto God either Sacrifice, or *Prayers*, *Praiſes*, *Confeſſion* of Sins, *Profeſſions* of Faith, *Hymns*, *Pſalms*, and *ſpiritual Songs*; therefore *ſuch places*, they ought to be *frequented* by us, and that *purely* upon the account of theſe performances, that is, upon the account of *Worſhip*: For,

He that *enters* into this Houſe of Prayer, and *devoutly*, as did the *Publican*, ſhall ſmite his Breaſt, and ſay no more than *God be merciful to me a ſinner*; he doth God more honour than is done by the *rude and ordinary hearing of a Sermon*. He who ſhall *humbly fall upon his Knees*, and ſincerely offer up unto the Father *the Prayer of his own Son*, thoſe *two Knees* do God more honour than a *thouſand Hats upon a thouſand Heads*. Yea, being it is the charge of our bleſſed Lord and Maſter, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven*; It is impoſſible any *example* ſhould be *viſible*, unleſs the Reverence be *ſenſible*, and the outward Expreſſions *ſuch* as may move others to fall down and *worſhip*; that is, reverendly to *confeſs*, to *praiſe*, to *bleſs*, and to *glorifie* our Father which is in Heaven. Mat. 5. 16.

It is an old ſaying and a true, *Occultæ Muſicæ nullum encomium*, Of concealed Muſick there is no praiſe: For, let an *Artiſt* have in him the ſenſe and habit of *Muſick* never ſo well, be he able in his Spirit to lodge the comprehenſions of *all Harmony*; yet unleſs he either *ſing* or *play*, unleſs he either by *Voice* or *Inſtrument* diſcover this *hidden skill*, he can neither give delight to the *Hearer*, or get any *praiſe* or reſpect unto himſelf. Even ſo it is in Religion and holy Duties; let men have in *Spirit* the *habits of Faith*, *Hope*, *Charity*, and *all Graces* whatſoever; all this, whilſt but in the *Spirit*, it onely is *Occulta Muſica*, undiſcerned Piety, *inviſible goodneſs*, nothing at all either edifying

 others,

others, or advancing God's glory. So that whether it be *Converſation* or *Worſhip*; Spirit without Truth, *inward Religion* without *outward Evidence*, *Faith* within, without *Works* without; they may be Arguments of a *Fanatick*, by no means of an *holy Spirit*. So that I ſhall conclude this whole Diſcourſe with that of our Saviour, *Matth.* 19. 6. *Whom God hath joyned together, let no man put aſunder.* Whether it be in our converſe with God or Men; whether it be in *God's Service*, or in *God's Worſhip*; whether what we do hath reſpect to the *Perſon* of God, or to the *Commands* of God; *Spirit and Truth*, whom God hath joyned together, they muſt never be put aſunder.

What Graces ſoever we have in *the Spirit*, the *truth* of their being there muſt be evidenced by our *outward carriage*; what Reverence, *what Fear*, what Awe, and what Eſteem ſoever *the Spirit* hath of the *Majeſty*, *Preſence*, and *Greatneſs of our God*, that muſt be verified, ſeen, and proved by our *outward Worſhip*. For,

If God in Heaven will not that *Angels* and *Spirits* worſhip *within themſelves* (and as ſome take the Notion) *in Spirit onely*: If to him all the Angels *cry aloud*, the *Heavens and all the powers therein*: If to him *Cherubin* and *Seraphin* continually *do cry*, *Holy*, *Holy*, *Holy* Lord God of Sabbaoth, Heaven and Earth are full of the Majeſty of thy Glory: If to him *Ten thouſand times ten thouſand were heard ſaying with a loud voice*, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*; certainly then *all the Earth ſhould worſhip him*, *magnifie his* Name, *confeſs* before him, and confeſs him *before men*; we ſhould all *ſing*, and *praiſe*, and laud, and do every thing, and *nothing but ſuch things* in time of his holy Worſhip, as may ſpeak the Glory, the Goodneſs, the Holineſs, the Greatneſs, and the Majeſty of the God we worſhip. And thus to do, is to do my Text; thus to do, is to worſhip in Spirit and in Truth. And ſo I have done with theſe words,

Rev. 5. 11.

The hour cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and truth.

Tibi ſoli Domine debetur Latria, tibi omnis honos, adoratio, cultus, nunc, & in æternum, *Amen.*

FINIS.

A REVIEW
OF A BRIEF
APOLOGY
FOR SUCH
SEQUESTER'D CLERGY,
Who chooſe rather to ſuffer
Sequeſtration,
Than to lay aſide
The LITURGY,
And receive
The DIRECTORY.

Written in a Letter to Mr. STEPHEN MARSHALL; whoſe Anſwer is here Printed, never before extant; and how obtained.

TOGETHER WITH
A brief Perſwaſive to the onely uſe of Set FORMS in Private FAMILIES.

By *John Allington*, Vicar of *Leamington-Haſtang.*

Quod ad formulam Precum & Rituum Eccleſiaſticorum valdè probo, ut Certa illa ſit, à quâ Paſtoribus diſcedere in Functione ſuâ non liceat; tam ut conſulatur quorundam ſimplicitati & imperitiæ, quàm ut certius ita conſtet omnium inter ſe Eccleſiarum Conſenſus.
Johannes Calvinus *Protectori* Angliæ, 1 Edw. 6th.

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Lo:89

To the Honourable,

And his much honoured Neighbour,

CHARLES LEIGH Esq;

At *Burdingbury*.

SIR,

THe justice of your Birth forceth me to preface you by that [which I conceive] is least honourable in you, Your native Nobility. For, morally to speak, look what is necessary is scarce laudible.

——*Quæ non fecimus ipsi,*
Vix ea Nostra voco.

An adventitious is no acquired Honour: And if Poetry may pass for Heraldry,

Nobilitas sola est atque unica Virtus.

There is no real Nobility which hath not more of Virtue than Blood in it. And this seems patroniz'd by a great Fountain of Honour, even our blessed Lord and Master, who allowed the *Jews* to be the Seed, but not the Sons of *Abraham*: for he plainly tells them, it was Works and Imitation, not a Line or Descent, that made Children unto *Abraham*.

The witty Atheist who in his Dialogues brings in *Galatea* and *Doris* discoursing of the love of *Polyphemus*, tells her, she should not look upon his Deformity, or

or minde his having but one Eye, and that in his Forehead; for he was the Son of *Neptune*. But the nice Nymph replied ſmartly, *An verò credit genus illi quicquam profuturum ad formam?* Thinkeſt thou that a Deſcent can make beautiful? or becauſe begot by a God, deformities are comely? Now truely as deſcent cannot make that lovely and amiable that is not ſo; ſo neither can deſcent make that honourable that is not ſo: For though I perfectly abhor to think that *Dominium fundatur in Gratiâ*, That Right or Propriety is founded in Grace, of that onely Saints have right to their Goods, or onely the godly party a juſt title to Riches and ſecular Dominion; yet may I diſtinguiſh between real and ſecular Honour. I conceive ſuch to empty themſelves of all real Repute, and diveſt themſelves of all due Honour, who by doing unworthy things make themſelves vile, unclean, and that which ſtands in direct oppoſition to what is truely honourable: So that a man may as well argue, deformed and ugly *Polyphemus* was therefore beautiful, becauſe *Neptune* was his Father; as a Vitious perſon therefore truely and really honourable, becauſe a perſon of true honour got him.

Hoc proprium eſt ſanctorum quod Rebus creatis pro ſuo jure utuntur. Beza *in* Hebr. 2. p. 8.

To you [my honourable Neighbour] I therefore make my Addreſs, becauſe you have Honour of your own, Intrinſecal Honour, ſuch which you merit to be honoured and regarded for, Religion, Sobriety, Temperance, and the rare Grace of theſe times, Conjugal Chaſtity; no man rejoycing more with the Wife of his Youth, and [as the holy Pen expreſſeth it] raviſhed always with her love.

To you [worthy Sir] I have made bold to give the Patronage of what here followeth; which being a brief Aſſertion of a neceſſity of publickly worſhipping God by a ſet Form, I therefore make yours, becauſe beſide

beside that personal Piety which your God alone is witness to, your prudence in your Family hath wisely chosen constantly to use onely that Form which we rightly call Common-prayer. And indeed many, very many reasons may be given to confirm your choice, and perswade your imitation.

First, By the Law of the Land *Open Prayer*, such which is for others to come to hear, is onely the Service of the Church, our Common-prayer: So that if Law be a rule, and the regular man be the laudible person; he is most so who conforms to Law, and regulates himself and Family by it.

Secondly, An unknown Worship, it is a proportionable folly to an unknown God: For, as St. *Paul* told the *Athenians* it was superstitious and unlawful for them to worship they knew not what, [though that unknown was thought to be the true God:] Even so as unlawful it may seem [or else let Latine Prayers pass] to worship a known God we know not how; which he who joyns issue in a conceived or unknown Prayer must needs do: For the Worship must be over, before he can judge of it.

Thirdly, To offer the Blinde, Lame, or Sick to God for Sacrifice, God himself hath declared Evil. But whosoever shall bare his Head, fall upon his Knees, and be ready to joyn in the Oblation of he knows not what; he is in a present disposition to offer up to his God [for ought he knows] the Blinde, the Lame, the Sick, that is, such crude and unhallowed, both Petitions and Expressions, as are unworthy the Almighty; yea, unfit to be presented to a Governour.

Fourthly, To offer that to our God which would not please our Governour, God abhors. Now what man amongst us will be content that a Petition be drawn and proffered in his Name to a man of Power, and he never

never ſee it, nor hear it read, till 'tis read and offered to the Governour? And ſhall we think it meet with leſs conſideration to offer up our Prayers to God, than Petitions to one like unto our ſelves?

Fifthly, Every conſidering man will finde, to the compleating of a publick Prayer, there muſt be a concurrence of theſe ſix Acts. 1. Hearing. 2. Underſtanding. 3. Conſideration. 4. Judgement. 5. Oblation. And Laſtly, Devotion. Now, whether theſe can be better managed when a man knoweth what to pray, or where a man muſt warily liſten what [through diſtance, or for not acquaintance with the Voice] he oft cannot underſtand, or underſtanding cannot ſo inſtantly conſider and judge of, as to deem it a meet oblation for his God: Whether, I ſay, theſe acts can better be diſcharged [and *Præſtantiſſima quæque Deo*] upon a tranſient than a ſet Form, let every man ſo judge, as he will anſwer it to his God.

Sixthly, Men of different Principles can never conſcionably joyn in conceived or conceited Prayer. For, he who holds Original Sin in Infants, as ſuch, no bar to Salvation, he cannot abide that men in Prayer ſhould ſay they are damned before born, and came into the world Brands of Hell-fire! Or ſuch who hold Sacraments have no effect but in the Elect onely, theſe cannot joyn in a preparative Prayer; but either they muſt have a Congregation of Elect onely, or they muſt raſhly ſay they know not what, and pray for ſuch grace for ſome preſent, which they pretend to know God will never give. And indeed, upon what but upon this, are built all the ſorry Objections againſt the Liturgy?

Seventhly, Conceived Prayer, or, as they call it, praying by the Spirit, is for the moſt part a great cheat, being the main Product of a ready Tongue and a ſtrong

ſtrong Memory, in which is treaſured up for all occaſions Scripture-Phraſes, Collections, Notes, and ſuch Expreſſions as are moſt taking and popular. For, that the Holy Spirit will put words into the mouth of any man, as he did once into *Balaam's* Aſs, ſuddainly and irreſiſtibly; or that by the Spirit of Prayer is meant a capacity to ſpeak in the Vocative Caſe an Hour or two, is not yet proved to a ſerious and a ſober Chriſtian.

That place of *Zechary*, *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and ſupplications*; it will by no means do them this ſervice. For [Authority I hope undeniable to conceivers] the *Aſſembly-Annotations* tells us, *And I will pour*; This Prophecy had its accompliſhment partly upon our Saviour's coming, and yet ſhall more fully upon the laſt converſion of the *Jews*: So that by them the preſent Church ſeems not the ſubject of this promiſe. Indeed they ſay the houſe of *David* typically repreſents the Church of Chriſt and the Children of God. But then by the Spirit of Grace and Supplications, they by no means mean the gift of Prayer, or a power of a ſudden to ſay what they liſt in the Vocative Caſe. For by the ſpirit of Grace, they onely mean an help from God to make Prayer in Believers holy and acceptable, and that is far from long and indigeſted Rapſodies. And as for that upon which Fanaticks lay the great ſtreſs, the Spirit of Supplications; The Comment declines it wholly, and rather ſides with thoſe who render the Original by Compaſſion or Lamentation. So that this is a pitiful Bottom to cozen and cheat the people on, with, or to an expectation of ſuch a ſurprize of Spirit as ſhall make them pray what they liſt, and as long. And indeed both the learned in the Hebrew Tongue, and the Con- Zech. 12. 10.

text bear againſt it: for albeit ſome conceive, as the vulgar Latine renders it, Prayer or Supplications may; yet as *Cornelius à Lapide* [whom I therefore quote, becauſe he hath prepared the Collection for me] upon the place obſerves, the *Septuagint*, the *Chaldee*, *Pagnine*, the *Tigurine* Verſion, and *Hierom* [by what ſome Humoriſts call the Spirit of Prayer] they rather render Compaſſion, Commiſeration; a Minde tender and propenſe to pity and compaſſion. And indeed if we conſider the very next words, and by them meaſure the prime end of this promiſe, we ſhall finde the genuine and proper meaning of the Text muſt needs be thus:

I will pour upon the houſe of *David* and the Inhabitants of *Jeruſalem* a Spirit ſo tempered with Grace and Tenderneſs, that they ſhall be ſenſibly touched and affected when they ſhall look upon him whom they have pierced, and ſhall mourn for him, as one who mourneth for his onely Son. Enough to evince the *Septuagint*, the *Chaldee*, and the reſt, rather to πνεῦμα οἰκτιρμῶν, The Spirit of Commiſeration, Pity, and Compaſſion, than as the vulgar Latine [which, but to ſerve an intereſt, the godly Party abhors to follow] *Spiritus precum*, the Spirit of Prayers: Yea, in former and elder Engliſh Verſions it is read thus, The Spirit of Grace and Compaſſion; and perchance had been ſo ſtill, had not this pretended gift of praying ſprung out not many years before the laſt Tranſlation.

Tyndal *Bps. Bible*, Geneva.

But ſince men have had an itch to magnifie their own gifts, and, as did the *Scribes* and *Phariſees*, by long prayer to get into and deceive the people, ſet Forms of Prayer hath been mightily depreſt; as if thoſe Prayers were unworthy a Parlour, that did decore a Church. But,

If we ſhall look back to the days of *Edward* the ſixth,

ſixth, and Queen *Mary*, we ſhall finde both at home and abroad, both in private and in publick, the Church-Prayers were venerable and of great uſe.

In the days of *Edward* the ſixth, one *Thomas Cotteſford* put out the Church-prayers in the Singular Number, that they might be fitted for a Cloſet and a perſonal Devotion, and accommodated to every day of the Week Morning and Evening: And he was held a very good man in his days, and [as I have been told] of the Puritan way.

In the days of Queen *Mary*, Dr. *Taylor*, Parſon of *Hadleigh* in *Suffolk*, [as in his Life appears] when his Wife came in an Evening to viſit him, his Evening-prayer was the Letany; and whilſt he lay in Priſon, his daily Prayers were the Service-book of *Edward* the ſixth; and that Book he gave to his Wife as a pious Legacy. So that it was then no ſtrange thing to uſe the Common-prayer in a private houſe; nor was that arrogancy of Spirit in holy Breaſts, as to think no Prayer comparable to thoſe of their own conceiving.

I may take God to witneſs [honourable Sir] I can ſay with a perfect Heart as *Moſes* once did [*Numb.* 11. 26.] *Would God all the Lords people were prophets, and that the Lord would put his Spirit upon them.* But to hear ignorant, raſh, cunning and catching people, calling their own, God's Spirit, and their crafty effuſions, the Breath of God and his Dictates; This my ſoul abhors; an indignation to this, was a great motive to the following Letter. I conceived a neceſſity upon me then to aſſert a ſet Form, when an abundance of what was then called Prayer, ſavoured more of Diurnals, Deſignes, News, and Villanies, than of godlineſs, or purity of the Goſpel. Yea, the Spirits of too too many of my own calling are not yet

to be truſted to ſpeak what they liſt in Prayer, ſome yet taking occaſion rather to inſtil their preſent diſlikes, than to promote a ſincere and pure Devotion.

Now being it is ſo, that men of different Principles can never conſcionably joyn in a controverted Prayer, there ſeems to me even hence, a great neceſſity that Prayer ſhould be ſet and known; that Prayer ſhould be with ſuch prudence and care compoſed, that nothing be in any of publick cognizance which hath any thing of private Intereſt and Deſigne in it.

In the Offices of the Church of *Rome*, and in factious Prayers, we ſee and hear too much of this.

Upon *Aſh-wedneſday* thus prayeth the *Roman* party: Omnipotent and eternal God, ſpare the Penitent, and be propitious to the Supplicant — *Et mittere dignéris Sanctum Angelum tuum de Cœlis, qui Benedicat & Sanctificet hos Cineres* — And vouchſafe to ſend down thine holy Angel from Heaven, that he may bleſs and ſanctifie theſe Aſhes. Will you ſee to what end? It followeth — *Ut ſint Remedium ſalutare Omnibus Nomen Sanctum tuum implorantibus, & ſemetipſos pro Conſcientia Delictorum ſuorum accuſantibus, ante Conſpectum Divinæ Clementiæ facinora deplorantibus, vel ſereniſſimam pietatem tuam ſuppliciter obnixeque flagitantibus* —

That they may be an wholſom Remedy to all who humbly call upon thy holy Name; and out of conſcience of their own demerits accuſe themſelves, deploring their heinous ſins in the ſight of thy Divine Clemency, or humbly and earneſtly begging thy moſt ſerene Piety.

Et præſta per invocationem ſanctiſſimi Nominis tui, ut quicumque eos ſuper ſe aſperſerint pro Redemptione peccatorum ſuorum, Corporis ſanitatem, & Animæ tutelam percipiant, per Chriſtum Dominum noſtrum.

And

And grant that by the invocation of thy moſt holy Name, whoſoever ſhall ſprinkle theſe upon themſelves, for the Redemption of their ſins, may receive the health of Body, and protection of Soul, through Jeſus Chriſt our Lord.

Now this Collect having that in it which the Principles of our Church allow not; for as much as we are wholly ignorant of any capacity in Aſhes of being bleſſed and ſanctified; or of any promiſe made, that upon prayer for ſuch a Sanctification God will ſend an Angel from Heaven on ſuch an errand; we not believing that Aſhes are ordained to be an wholeſom remedy to all who humbly call upon God's holy Name, or that in order to remiſſion of ſin we may ſprinkle them upon our Heads; or if we ſhould, that thence ſhould iſſue (no not upon Chriſts account) health to our Bodies, or protection to our Souls: we [I ſay] disbelieving all this, cannot joyn in ſuch Petitions, neither give our preſence or *Amen* to ſuch a Prayer. And many, very many ſuch extravagances are in the *Roman* Breviary and Miſſal.

Now if Proteſtants generally opine it is not lawful knowingly to be preſent when Petitions againſt their Judgement and Conſcience are to be offered up in Prayer and prefer'd to God; certainly then, it is at leaſt very dangerous for any Chriſtian to frequent conceived and unknown Prayers: For as bad, or worſe than any is in the *Roman* Liturgie, have done, and may come from men ſo praying. And this probably was a main reaſon that the Independants dropt off from the Presbyterians, and the Quakers both; for neither having common principles, neither could conſcientiouſly endure to pray together. And indeed to an unknown Prayer a diſcreet man may very well ſay, he therefore will not be preſent at it. I profeſs, it is a grand

grand deſire of my Heart, that as there is but one Shepherd, ſo there might be one Fold. I ſhould rejoyce at nothing more, than an univerſal Communion, a Catholick Peace among Chriſtians; and perchance wiſe men will finde no one better expedient, than an uniformity of Worſhip, by ſuch a Form of Prayer, to which all ſincere and ſober Chriſtians might ſay *Amen.*

Now a Form nigher to ſuch an one, wiſer than my ſelf have not ſeen any, than our preſent Liturgie: For let all the Exceptions to which the *Roman* Breviary and Miſſal are lyable; and [could they be numbred] let all the inſipid Excurſions, Vagaries, Impertinences, and Follies of Extemporary and conceived Prayer be reckoned up; The Liturgie of the Church of *England* is not in any proportion [for Exceptions] to be compared with either; our Compilers aiming as Chriſtians more at Unity, than at any diſcernable deſigne whatſoever.

But the Porch begins to be too big for the Building: and therefore, my moſt honourable Neighbour, I thus contract.

In Privacies, as Cloſets, let the devout proceed a Gods Name, to pour out their Souls by ſuch expreſſions as may beſt heat Devotion, and beſt fix the Spirit: For words that moſt affect the Heart, and beſt ſute to private grievances and perſonal wantings, are the beſt expedients there: For indeed onely the Spirit of man knoweth what the Spirit would.

But when the religious Maſter in his Parlour ſhall call in his Family to publick Duty, then the Prayer, be it what it may, it would be ſet; and that were it onely therefore, that the weak and more ignorant might ſurely learn it, it being a very laudable and good thing, to miniſter Words as well as Grace unto the hearer; and alſo for this reaſon, further to ſecure the ſtranger,

ſtranger, who upon this account can make but one hazard of his diſcretion; for then he ſhall be able to diſcern whether or no it be meet for him any more to joyn in ſuch a Form. But if any worthy and devout perſon would that all who lodge under his Roof, or come ordinarily to his Table ſhould joyn with him at his hours of Prayer [without ſome treſpaſs upon prudence and civility] he can neither deſire nor require it; unleſs he ſhall uſe a known and a publick Form, and to chuſe the Common-prayer. For then, ſhall the Strangers be, Children of one and the ſame Mother the Church of *England*; it would be an unhandſome refuſal in them, not to joyn in prayer for a bleſſing from God the Father in the words of our Catholick and holy Mother. Which Bleſſing may God the Father, God the Son, and God the Holy Ghoſt, confirm to you and yours, and upon all the honourable Family, is the unfeigned deſire of

Honourable Sir,

From *Leamington-Haſtang*, 1666.

Your Neighbour profeſſing himſelf moſt ready to Love, Honour, and Serve you,

John Allington.

TO

TO THE
READER.

THough this little Treatiſe now appears under a ſecond Impreſſion, it is the Author's Firſt: For the Father being in thoſe days Proſcriptus, the Child might very proportionably be Expoſitivus. When the Father durſt not ſhew his Head, the Childe durſt not tell his Name.

Nor was it written with any intention of a publick View; ſo that indeed by that ſhift, it bear's a fairer Front than he who writ it durſt have put upon it: for amongſt the honourable Army of Confeſſors, Divines ſequeſtred upon our Church-account, he held himſelf too too unworthy to write their Apology: All his deſigne was to give the reaſons of his own Sufferings, and to ſhew that he conceived he had juſt cauſe to prefer the Liturgie to his peace.

Now for as much as theſe Reaſons were given in ſuch a time, when if they had not been Reaſons, the Preſſures and Indigences attending them would eaſily have diſcovered, at their Requeſt whom I much honour, I have reviewed the thing, and finde that what is Truth and Reaſon, it will ſtill be ſo, change the ſtate and condition of Seculars how they pleaſe: So that look what in the days of Tryal they then did, no other in theſe better days do they ſeem to me. And what to me, that alſo they appear to ſome ſo candidly judicious, that upon their account, and (as they conceive) for the good of others, they again ſhew themſelves; not ſo much becauſe ſtrong, but becauſe ſhort and plain, and ad Captum vulgi, and to their capacity who moſt need them; it being thought by ſome, that what was writ and publiſhed when the Liturgie (like Chriſtianity in the days of St. Paul) was every where much ſpoken againſt; that will be much ſooner heeded than what hath been publiſhed, ſince our Form of Worſhip hath been like the riſing Sun, either for the Beauty or Neceſſity of it, received at moſt hands: For to receive it now may be gain, but to retain it then had more of godlineſs. But as the Apoſtle of the Goſpel, the ſame may I ſay of the Liturgy; whether in pretence or truth it is now uſed, I do therein rejoyce, and will rejoyce; for I know this may turn to the ſalvation of many, by the ſupply

of

of the Spirit of Jesus Christ; *which being the spirit of* Wisdom *and* Holiness, *will much more certainly accompany a well-digested* Form, *than a sudden* Rapsody, *in as much as* Consideration *and* Prudence *approach nigher to* Holiness *and* Wisdom, *than rashness, hasty and inconsiderate Effusions.*

One pretending to pray in my sequestred Pulpit, is said to say, [O Lord get up upon thine Horse, and make haste into *Ireland*, or thou wilt lose more honour there than ever thou gotst in *England.*] *He certainly had less of the* spirit *of Prayer, than he who shall devoutly read the* meanest *of our Collects. And it is very well known, if it were worth the while to shovel up* such Dunghils, *we might present the World with an huge heap of such* unsavory *Profanations; and therefore except the madness of the people, and the upholding of their* Credits *who have thus dishonoured God, I cannot imagine what should hinder an* universal joy, *that Forms are established, and Ministers confin'd to pray with the* Spirit *and with the* Understanding *also: For if St.* Paul *did wisely* well *when he preferred* five Words *spoken with the understanding, before* ten thousand *in an unknown Tongue, certainly it is as proportionably true to say,* A Prayer of five Lines *deliberately made, understandingly penn'd, and devoutly offered, is to be preferred before an* whole hour *of that which neither Speaker nor Hearer can give any tolerable repetition or account of.*

Some whom I have lately treated with are come to this, Truely they like *the Prayers, and wish there were* no worse *made: but the* Imposition, *that Christians should be under penalties compelled to be present at these Prayers, that they like not. Now for their sakes who make this Objection, I must needs (and especially* to them) *remember, that when the* Lords and Commons, *acting both without and against their King, were doing (as the godly Ministers and Party then hoped)* their work; *then, even they (now Enemies to Imposition) were by them stiled* Custodes & vindices utriusque Tabulæ. *Not onely Gods Ministers, but* Gods Avengers. *Then it was lawful for their Magistrates in matters of Religion and Worship* to Impose; *and if not obeyed,* to Dispose, *even of all men had.*

Thus thought the Worthy that I have to deal with; for Mr. Marshall *in a Sermon upon* Psal. 102. v. 16, 17. *thus;* Those in Au- *March* 26.
thority in things of this life, may command and act *ad Modum* 1645.
imperii [*by way of imposing*] in matters of Religion. *And a little after: As* Josiah put to death those that followed *Baal*, so may

the Parliament those that will not return to the Lord, and leave Antichristianism.

In the year 1647, *I have the testimony of many persons of Quality* (then Prisoners in the Tower) *who after an* hundred Sollicitations *but to have Bread out of their own Estates, received from a Chair-man this Answer*; He would famish them into the taking of the Covenant and Negative Oath.

In the Articles for which I left my Livelyhood, a grand Charge is, the refusal of the Directory. *Now, if it were lawful for usurping Powers to oblige, under the severity of* undoing, *to be present at* no man knew what; *at such Prayers as could neither be considered on, nor reviewed: Certainly then* à Fortiori, *it is much more lawful for a legal and undoubted Authority to exact our presence at a* Form, *which may be both* seen, *and* read, *and* examined *before men approach to make or give consent to the oblation of it. And indeed (not to make a business of this pretence) it is undoubtedly clear, that* no party in Authority *but did impose and did exact a* Conformity *to their Imposition.*

Witness the Protestation, *the* Covenant, *and the* Engagement! *All Forms,* Humane *Forms; and such as have neither Command nor Example in the Book of God: Yea, they were Forms* Contradictory *and gain-saying each the other: And yet whosoever refused any* one *of them, he was proceeded against as disaffected to the present Government, and by consequent unworthy to enjoy his* own Bread. *Nor do I believe there can be found so great a difference between a* Vow in Form *and a* Prayer in Form, *that it shall be* lawful *for Usurpers to impose the one, and* unlawful *for the legal and loyal Magistrate to impose the other. So that refusal of the Common-prayer meerly upon the account of* Imposition, *it seems to carry a greater measure of stomack than Conscience in it.*

And thus thought Mr. Calvin, *or else he would never have writ to the* Protector *in the first of* Edw. *the sixth (as in the Title-page). That he* exceedingly approved a set Form both of Prayer and Ecclesiastical Rituals, *and would have it such, as no* Pastor might recede from. *And for proof of it, in* England, *I shall onely relate what hapned some nine years after, and may be read in the* 1531. *Page of the old and unpurged Edition of* The Book of Martyrs, *of* John Careless *a* Coventry-*Confessor; who to Dr.* Martin *thus:*

The second Edition [*speaking of the Common-prayer of* Edw. 6.] is good and godly, and in all points agreeing to the Word of God.

And

And then infra: I will adde thus much more, That the ſame Book which is ſo conſonant and agreeable to Gods Word, being ſet forth by common Authority, both the King's Majeſty that is dead, and the whole Parliament-houſe, ought not to be deſpiſed of me, or of any other private man, under pain of God's curſe and high diſpleaſure, and Damnation except they repent.

April 25, 1556. *See here one ready to go to the Stake* [being, as himſelf writes, proclaimed Heretick at *Paul's* Croſs] *makes ſuch a conſcience of obeying the Authoritative Impoſition of the Common-prayer-book, that he profeſſeth, Nor* he himſelf, [*and will theſe Exceptors ſay he had not the Spirit of God?*] nor any private man might not under the pain of God's curſe deſpiſe it; *pronouncing Damnation to all deſpiſers if they repent not.* *In a Letter of his.*

In the Stirs of *Frank-ford reprinted* you ſhall finde the Exiles of* Frank-ford *were ſo far from thinking it* a preſſure *to a tender Conſcience to* impoſe *a Diſcipline, that they made it a condition without which no* reception *into their Congregation, That not onely* Miniſters, *(as with us) but* Men *of all ſorts, yea, and* Women *too, were to ſubſcribe unto it. Nor is it ever to be dream'd there ſhould ever be ſuch a thing as* Subordination, *(or as they love to ſpeak)* Ruling Elders, *without Impoſitions: Or that any wiſe man ſhould impoſe, who hath not a* coercive Power. *So that either every* particular *Chriſtian muſt be a* Church, *or there muſt be an* obeying of them that have the rule over us, *and a Communicating in ſuch Prayers as we our ſelves made not.* *Pag 180. Rom. 13. 17.

As for that fond Objection, (giving, but not granting of it) That ſet Forms ſtint the Spirit; *I conceive the reſult of that Diſpute amounts onely to this.* Whether it is meeter every private Miniſter, or a conſultation of many Fathers ſhould do it? *For both equally do it. For, if the Prayer which they call* conceived *Prayer be indeed* ſo; *foraſmuch as no Conception is imaginable without* Form, *by conſequence this conceived is a* formed Prayer. *And if ſo, then the Spirit in the Speaker is confined* pro tempore *to that Form.*

If it be not conceived nor conſidered, *then 'tis raſh,* indigeſted; *a preſent unfit for* a Ruler, *much more for* a God. *However, be it what it will, it circumſcribes the* Auditors, *and bindes up* their attention *to the preſent ſpeaking.*

In a word, being the Nation hath ſadly found, that both God hath been highly diſhonoured, and the Souls of men truely religious *mightily grieved at the* Follies, Rebellions, Impertinencies, *and* prodigious

Failings *of private ſpirits, even under pretence of* Prayer; *there is a grand neceſſity of ſtinting, reſtraining, and limiting ſuch ſpirits; toward which there is no more excellent expedient than a* Form of Prayer; *nor any Form (that I ever yet ſaw) beyond our own; concerning which I ſhall adde this onely.*

Sir Edward Cook *in his famous* Reports, *reports, how in the* 33 *year of Queen* Elizabeth, *Mr.* Cawdry *ſometime* Parſon of *South-Luffenham, (in the little County of* Rutland) *was deprived as the Jury then gave in,* For that he had preached againſt the Book of Common-prayer, and refuſed to celebrate Divine Service according to the ſame.

Now (of the ſame little County) the Writer hereof May the 5*th* 1646. *was at the* Committee *for plundered Miniſters in* Weſtminſter Sequeſtred. March 17*th*, 1653, *at the General Seſſions at* Oakham * Indicted. *And upon the* 28*th of* November, 1655, *actually deprived by Major-General* Butler, *for Officiating or Celebrating Divine Service by the ſame. To the abiding of which* Sequeſtration, Indictment, *or* Deprivation, *whether (notwithſtanding Mr.* Stephen Marſhall's *following Anſwer) the Reaſons here following in the Letter were perſwaſive, ſhall now be left to the cenſure of the* patient *and the* prudent *Reader.*

* *A Preſident without a Preſident: or the Form of the Indictment.*

The Jurors for the Lord-Protector of *England*, upon their Oaths do preſent, that *Edward Freeman* of *Ayſton* in the County of *Rutland* Gent. and *Dorothy* his Wife, the 25 of *December*, and the firſt of *January* 1653. and divers other Sabboth-days, and ſeveral days commonly called the Holy-days of Saints, and Friday called Good-Friday, and ſuchlike days as Aſh-wedneſday, and Sundays in Lent, Eaſter-day, and Whit-ſundays, do uſually travel from *Ayſton* aforeſaid to *Wardly* in the ſame County, to hear Mr. *John Allington* Clerk to read the moſt part of the Book of Common-prayer, and to receive the Sacrament of the Lord's Supper according to the Form of the ſaid Book; and alſo do preſent the ſaid *J. A.* Clerk, for reading the ſaid Book of Common-prayer, or moſt part of it, at every ſuch Aſſembly; and for adminiſtring the Lord's Supper to Popiſh and Prelatical perſons of other Countries, Cringing, Bowing, and Kneeling to the Altar, and Sacrament then adminiſtred, contrary to Ordinance of Parliament in that caſe provided. And did alſo ſay, he would be torn in pieces by wilde Horſes before he would give over bowing at naming Jeſus.

Iſaac Maſſey.

A BRIEF

APOLOGY

FOR THE

Sequestred Clergy.

Wherein (among other things) this Case of Conscience is judiciously handled:

Whether any Minister of the Church of England *may (to avoid Sequestration) omit the publick use of the* Liturgy, *and submit to the* Directory.

In a Letter from a sequestred Divine to Mr. STEPHEN MARSHALL.

Querelam Ecclesiæ quisque Catholicus facit suam.

Printed in the Year 1649.

Failings *of private ſpirits, even under pretence of* Prayer; *there is a grand neceſſity of ſtinting, reſtraining, and limiting ſuch ſpirits; toward which there is no more excellent expedient than a* Form of Prayer; *nor any Form (that I ever yet ſaw) beyond our own; concerning which I ſhall adde this onely.*

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In Nomine Crucifixi, ſecundum illud primæ ad Corinth. cap. ſecundo, verſ. ſecundo.

Reverend Sir,

THis Addreſs may ſeem very ſtrange; and yet if you ſhall conſider the occaſion, it will appear that I could not prudently do other; for you being accounted a Light in that very Houſe in which I ſtand eclipſed, I could not imagine by any other mean than your ſplendour, how to obtain the diſſipation of this Cloud.

Sir, ſo it is, that that worſhipful and worthy Knight Sir *John Trever* is one to whom I owe very much; for it was his Letter and his Influence that firſt guided and planted me to and in the School of the Prophets: It was reſpect to him that gained me a Tutor; and it is now my reſpect to him, which gains you this trouble.

For, when about the beginning of *Michaelmas*-term I was at *London*, meeting him in the *Palace-yard*, I thanked him for a late courteſie: his reply was, I had diſabled my ſelf from the capacity of a courteſie. I took leave to anſwer, it was my Conſcience and the tenderneſs thereof that hath thus ſtreightned me. He told me again in words (as I conceive) to theſe equivalent, that I was more byaſſed by *Conceit* than *Conſcience*, and guided rather by *Will* than *Judgement*.

I have ſo little left, that I can demonſtrate to the world I have not made gain my godlineſs; and I ſhall now deſire to make it as evident unto you, that 'tis not *Fancy*, but *Scruple*, and *Scruple* onely, for which my ſelf, and in me a Wife and five Children very deeply ſuffer; ſo that I here with all reſpect implore your aſſiſtance, either to ſatisfie my weakneſs and ſet me right, or (which perchance may be the ſhorter work) be pleaſed to ſatisfie

tisfie him whom I do ſo highly honour, that you conceive my grounds and reaſons are ſuch as may conclude me a rational and conſcientious, though weak Brother.

The miſdemeanours (for ſo they are called) for which my conviction (bearing date *May* 5, 1646.) teſtifieth I am ſequeſtred, they are theſe: 1. Adoration or worſhipping God by bowing of my Body Eaſtward, or towards the holy Table. 2. For the exteriour acknowledgement of the Deity of my Saviour, when ſummoned to it by his bleſſed Name *Jeſus*. 3. For deſerting my Cure two whole years. 4. For officiating by the Common-prayer-book, with refuſal of the Directory: To which is added a general ſurmiſe of Malignancy againſt the Parliament.

Firſt, as of leaſt concernment, I ſhall give you this brief account of the third charge, to which I negatively anſwer: I never at all did deſert my Cure: For, being, as *Juſtinian*, *derelictum dicitur quod Dominus eâ mente abjecit, ut id in numero rerum ſuarum eſſe nolit*, that onely is deſerted which is thrown off with a minde to be no more poſſeſt; I cannot poſſibly be ſaid to have deſerted my Cure, when by Petition upon Petition, by Letter upon Letter, and all the ways I could imagine, I implor'd my quiet at home, or to have leave to know why; and our Committee never would or did give way to either: ſo that what is here called deſertion, is no more than what thoſe words of Scripture will well warrant, *When you are perſecuted in one City, fly unto another.*

Secondly, Every abſenting more than two years, in theſe days of trial, hath not been accounted ſequeſtrable; and therefore under favour I ſuppoſe, though this by way of cumulation is put in, this is not the *gravamen*; for there is not in the Conviction any charge for flying to, or being in any forbidden Quarters.

Laſtly, I was ſo far from deſerting my Cure, that I kept at my proper coſt (though ſequeſtred) a Curate all my abſence; one who kept my people freer from diſtractions and averſions from the ways of the *Church of* England, than ſince they have been. But *hæc obiter*; that which my conviction declares me to ſuffer for, it is a pretence of ſuperſtition, expreſt by bowing to the *Eaſt*, to the *Altar*, and at the *Name of Jeſus*. 2. For not laying aſide and relinquiſhing the *Liturgy*.

Now I beſeech you with patience peruſe this my Defence, in which I ſhall endeavour to clear firſt my acts of commiſſion from being ſuperſtitious: And then 2, give my reaſons why I take it to be a ſin of omiſſion to renounce the Liturgy. Firſt,

First, bowing to the *East*, and to the *Altar*, are not onely false accusations, but false in such a degree, that (without my confession) are impossible to be proved: for being the intention onely can specificate the term, it is not in the power of any man living to say to what I bow, or to what I kneel; for I am confident your self bends your Knees toward many a thing, to which you abhor to do it.

Bow at his Foot-stool; that is, at the Ark and Mercy-seat; for there he hath made a promise of his presence. The words say not, *Bow to the Ark, but to God at the Ark.* Thus Mr. *Perkins*; and thus and no otherwise did your Christian-brother bow either toward the *East*, or toward the *holy Table.* Now as the Jews (in Mr. *Perkins* charitable Divinity) did not bow to the Ark, but to God at the Ark; even so, when occasionally your Christian brother bowed at the holy Table, it was not to the Table or to the Altar, but to his God he made his Adoration, and that for the same reason which Mr. *Perkins* useth; for there he hath *made a promise of his presence*: There hath he enabled us *(vi promissi)* to say, *This is my Body, this is my Blood.* *Reformed Catholick* 707.

Now that it is an act of superstition to worship God by bowing of the Body, is a scruple in which I cannot be satisfied: For, as Mr. *Perkins*, so think I — *The Worship of the Body is called Adoration, which stands in bowing of the Knee, bending or prostrating of the Body, the lifting up of the Hands or Eyes* — A duty which the same reverend Author proveth to be, as himself speaketh, *altogether necessary*, and that for three irrefragable reasons. 1. Because Love must not be conceived in the minde onely, but also testified in the actions of the body. 2. Christ redeemed both, and therefore must be glorified with both. And lastly, Christ being an head to the whole man, for this cause not onely Soul, but Body also must stand in subjection to Christ. Many others might be added, but it seems to me vain to adde a Beam unto the Sun. Now if to worship by bowing of the Knee, prostrating the Body, and lifting up of Hands or Eyes be a duty lawful, yea altogether necessary, no matter which way soever it be done, still it is, as Mr. *Perkins* fully, an act, not of Superstition, but Adoration. For as it was no superstition in the Jew to worship God by bowing before the *Ark* or *Westward*; so superstition it is not to worship God by bowing before his *holy Table*; that is, in the phrase of antiquity, *Eastward.* Pag. 855. ibid.

And here, for their ſakes who are weak, but willing to be wiſe, I ſhall make a not impertinent digreſſion, to ſhew how it is a pure popular errour, to ſay that mere poſition can make an Altar; or that ranging a Table at the Eaſt-end turns it to an Altar.

Scripture will furniſh us with Altars in open Fields, nigh no Wall. The old Altar repaired by *Elijah* was ſo far from leaning to a Wall, that it was circumvironed with Water, ſurrounded with a Ditch or Trench. In the Temple of *Solomon* an Altar may be found ſtanding [as the contentious would have it] *in medio*, in the middle. And ſure I am, the moſt conſiderable Altar that the world ever ſaw, the Croſs! upon which was crucified the pretious Subſtance of all Types, it had no ſuch Dimenſions as unhappy Chriſtians have wrangled about: For it ſtood without the Gate; yea, a Croſs it ſtood, and yet was a moſt real Altar. So that it is not Poſture, but the Oblation; not the Scituation, but the Sacrifice which makes an Altar. I read, the very Altar on which [the ſupreme Lord of Superſtitions] the Pope in perſon ſayeth Maſs, it ſtands *in medio*, in the Body of the Quire. And doubtleſs, might popiſh Prieſts have liberty to ſay Maſs, they would not ſtand upon a poſition North or South. So that Altar-wiſe hath more of ſcare, than any real fear in it.

1 *Kings* 18. 32.

As for bowing to the Eaſt, or to the Altar, I am able to produce a Letter writ by me five or ſix years ago, *ex Diametro* againſt it, and am ſtill ready to ratifie that Doctrine.

The ſecond act of Superſtition, it is *bowing at the Name of Jeſus*: and to clear that, I ſhall thus argue. No act directly tending and intended for the advance of the glory of *Jeſus*, can be ſuperſtitious; but to bow at the Name of *Jeſus* in the ſence of the Church of *England*, is an act both tending and intended for the advance of his glory, and therefore cannot be ſuperſtitious. For the proof of the *minor* Propoſition, I appeal to the 18 Canon of the Church of *England*, where the end and intention of that geſture is clearly thus.

When in time of Divine Service the Lord Jeſus ſhall be mentioned, due and lowly Reverence ſhall be done by all perſons preſent, as it hath been accuſtomed; teſtifying by theſe outward Ceremonies and geſtures [obſerve what] *their inward humility, Chriſtian reſolution, and due acknowledgement, that the Lord Jeſus Chriſt, the true and eternal Son of God, is the onely Saviour of the world.*

Now

Now upon this ground I thus argue: For as much as both Words and Geſtures have their individuation and ſpecification meerly by uſe, Law or Cuſtome; what this geſture of bowing at the Name of Jeſus is to ſignifie and import in the Church of *England*, this the Repreſentative part thereof having clearely manifeſted, we are to take it in that ſence and in that ſignification, in which and for which it cometh from them propoſed and commended to us.

For as in Languages we receive and uſe words in and according to that power and meaning which the firſt Authors and contrivers delivered them unto poſterity; even ſo, that I might ever avoid the being contentious, look what ſpiritual and internal duties my Mother the Church of *England* profeſſed to expreſs and ſignifie by ſuch and ſuch exterior geſtures, ſuch I conceived they did import, and in ſuch ſence and ſignification I did uſe and communicate them unto others.

Whereas then (as the Canon clearly) the due and lowly Reverence exacted at the Name of Jeſus, is onely to teſtifie our *inward humility, Chriſtian reſolution*, and due *acknowledgement, that the Lord Jeſus Chriſt is the true and eternal Son of God*; This being the known and declared end and meaning of this Geſture, bowing at the Name of Jeſus can no more in my weak apprehenſion be accounted Superſtition, than is inward humility, Chriſtian reſolution, or the due acknowledgement of the Lord Jeſus Chriſt to be the true and eternal Son of God: for being *Actus exterior & interior eandem conſtituunt virtutem*; being the outward expreſſion and the inward meaning do make but one compleat act; if the inward be vertuous, the outward cannot be vicious; if the inward be religious, the outward cannot be ſuperſtitious: So that ſince bowing at the Name of Jeſus is by the Church and uſe of *England* determined to ſignifie an expreſſion of inward humility, Chriſtian reſolution, and a due acknowledgment of the Deity of the Son of God; I cannot yet imagine how, to him who ſo underſtandeth and ſo uſeth it, bowing at the Name of Jeſus can be counted ſuperſtitious.

Nor doth onely the Canon of the Church of *England*, but even the Canon of holy Scripture warrant me ſufficiently that ſuperſtitious it cannot be; for *Dato ſed non conceſſo*, ſuppoſe it no duty of that known Text, yet there is congruity enough to avoid the Superſtition of it: for if by thoſe Knees the Apoſtle mea-

neth the ſpiritual and inward Knees of the Heart, then, as he, without thought of Superſtition, expreſſed that inward duty by bodily incurvation, why may not I or any other (by his example) expreſs my inward profeſſion of the Deity, as he, by a corporal expreſſion, by bowing at his Name? But my intention is not to write a Volume, or indeed to ſay ought more than may conclude my deſigne mentioned; to prove that I have not been, nor yet am ſcrupulous without cauſe, nor a ſufferer without reaſon.

Now my firſt ſcruple is, whether a Miniſter may with a good Conſcience renounce or leave off any Act, Rite, or Geſture, under the brand and notion of Superſtitious, which he believes is not ſo?

I dare not do it, for theſe Reaſons:

1. I ſhould bely mine own Soul, in calling good evil, and evil good.

2. I ſhould confirm a ſcandal laid upon many godly Orthodox Divines, that they in thus doing have been ſuperſtitious.

3. I ſhould do an irreparable violation to thoſe holy Geſtures which I do verily believe are advancers of God's glory.

4. I dare not omit that as ſuperſtitious, which I believe not to be ſo, for fear in ſo doing, to this undetermined notion, I might adde ſuch Latitude, that under the colour of Superſtition, even Religion it ſelf may be violated. In a word, for my particular, whether I look upon Adoration in *abſtracto*, as the meer expreſſion of that ſubjection and diſtance which Duſt and Aſhes oweth to his Maker; or whether I look upon it in *concreto*, as joyn'd with ſome other duty, as ſaying our Prayers, receiving the Sacrament, or profeſſion of our Saviour's Deity; in neither reſpect (it ſeemeth to me) more guilty of Superſtition, or troubling the Waters, than was the Lamb in the Fable when the Wolf charged him: So that if by ſome greater Light, or Latitude of underſtanding, your clearer judgement ſhall diſcern otherwiſe, I ſhall with all reſpect and thanks yield up my Soul to further illumination; which till it ſhall pleaſe God to give me, I dare not in cool blood call an honeſt woman Whore; or what I conceive religious ſuperſtitious, for more than yet I am, or hope for to be worth. And this may ſuffice for the firſt ſcruple, *viz.* That my judgement concluding otherwiſe, I dare not acknowledge or relinquiſh Adoration under the notion of ſuperſtitious innovation.

The ſecond thing I have to do, is to give my reaſons where-

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fore I conceived it a ſin of omiſſion to lay aſide, much more to renounce the Liturgy: And that I may do it methodically,

Firſt, I ſhall give my Reaſons why I dare not countenance the worſhipping of God without a Form. Secondly, why I dare not *in ſpecie* omit this Form.

Firſt, I dare not countenance the worſhipping of God without a Form: for, being the Scripture chargeth not onely to hold the Faith, but to hold faſt the *very form of ſound words*, I conceive a ſet Form of Prayer a neceſſary expedient to this end: for being experience both ancient and modern hath taught us this ſad truth, that Errours, Hereſies, and Innovations in Doctrine are inſtilled and infuſed by the conceived Prayers of ſuch who are either Authors or Abettors of ſuch Opinions, therefore (and eſpecially in theſe times) I dare not but endeavour a ſet Form: A ſet Form ſeeming now as neceſſary, as an Antidote in time of peſtilence.

Secondly, to worſhip without a prepared and ſet Form (it ſeems to me) to ſerve the living God with leſs care than Pagans did their Idols. For witneſs *Plato*, a Law there was, whatever Prayers or Hymns the Poets compoſed to the gods, they ſhould firſt ſhew them their *Prieſts*. And *Alexander ab Alexandro* teſtifieth the Gentiles read their Prayers out of a Book before their Sacrifice; and that for this reaſon, *Ne quid prepoſterè dicatur*, &c. or for fear ſome thing raſhly or prepoſterouſly might paſs the Lips; as if ſtolen from that of *Solomon*, *Be not raſh with thy mouth, and let not thine heart be haſty*. An Argument to me, that even an Heart may be over-haſty; and therefore my weakneſs deſires a ſet Form.

Lib. 7. de leg.

Lib. 4. c. 17

Eccleſ. 5.

Thirdly, The ſerving and worſhipping God by a ſet Form ſeems to be approved by God in all ages, before the Law, under the Law, under the Goſpel. Before the Law we read thus: *Then began men to call upon the Name of the Lord*, *Eo tempore ritus certos colendi Deum inſtitutos fuiſſe quos obſervarent filii Dei.* From that time forward, ſay Expoſitors, certain Rites or ſet Forms were taken up for the publick worſhip of God; yea, *forſitan propter Idolatriam inſurgentem*, perchance for the prevention of incroaching of Idolatry, ſaith a learned Neoterick: therefore was *Enoch* ſedulous to preſcribe and deliver a ſet Form. But whether *Enoch* were or no, ſure we are God Almighty under the Law, to prevent Idolatry, had his ſet Rites; and in particular to the point in hand, a preſcribed and ſet Form of Prayer: *On this wiſe ſhall ye bleſs*

Gen. 4. 26. Ioan. Druſius in difficilioribus Geneſ. 6.

Barradius, Tom. 4. l. 10. c. 12.

Numb. 6. 23.

bleſs the children of Iſrael, ſaying, (as it followeth) *The Lord bleſs thee and keep thee,* &c.

Under the Goſpel both St. *John* the fore-runner, and our bleſſed Lord and Maſter the ſubſtance, both we know taught to pray; and it is ſtrange teaching without a Form; as the corner and firſt Stone in the building, the Lord left us a Prayer; and this Prayer proved the baſis and fundamental of all future Liturgies: This, through the devotion and piety of the Church, increaſed and grew into a Form; and in this I ſuppoſe M. *Beza* may be my advocate, who tells me and all the world, *Quæ ad ordinem ſpectant, ut precum formulæ diſpoſuit Apoſtolus*: Thoſe things which appertain to order, as do forms of Prayer, the Apoſtle himſelf appointed and diſpoſed. So that ſet Forms in the judgement of M. *Beza* are Apoſtolical. The Engliſh Tranſlation reads it thus: Such things as appertain to Order and Form of Prayers, and other ſuch like, the Apoſtle took order for, in the Congregation, according to the conſideration of times, places, perſons, 1 *Cor.* 11. 39.

In 1 Cor. 11. *ver. ultim.*

Yea, after the great Reformer *Martin Luther* had a while tried what it was to want a ſet Form, himſelf profeſſeth (*lib. de Formula Miſſæ*) *coactus ſum*, I am conſtrained, obſerve by what, and to what; conſtrained he was *alios Canones*, *aliamque Miſſandi Formulam preſcribere*, to preſcribe freſh Canons, and another form of Maſs: And if you pleaſe to obſerve by what he was conſtrained, his words are, *Propter leves & faſtidioſos ſpiritus qui ſola Novitate gaudent, atque ſtatim ut Novitas deſiit, nauſeantes.* By reaſon of light and humorous ſpirits, who onely delight in Novelty, nauſeating what themſelves liked when it ceaſeth to be new. A humour which the firſt Zeal of our times did not digeſt; and therefore, whether I appeal to *Beza*, or the more eminent *Luther*, ſtill a ſet Form. A ſet Form, according to *Beza*'s note, becauſe Apoſtolical. A ſet Form, according to *Luther*, becauſe woful and extavagant experience demonſtrated the neceſſity of it. No curb for faſtidious and rambling ſpirits, but a ſet Form.

Fourthly, The want of ſet Form prevents that which I am bound for to endeavour, the *converſion and communion* of the adverſe party: for either I muſt perſwade them to worſhip God according to my diſcretion, and rely upon the implicite faith of my prudence, or elſe I muſt produce a *Form* in which I deſire their communion, and to which I muſt endeavour their converſion. Now I believe all thoſe who renounce an implicite faith

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in the whole Church, or in the *Repreſentative* of it; all ſuch (I ſay) at leaſt will abhor ſo far to reſigne themſelves unto a private Miniſter, as to worſhip God all days of their lives according to his mutable dictate. I am ſure the Papiſts will ſay this is worſe than what we call Popiſh ſervitude: for they are bound onely to believe and ſerve God as the Church orders; but where all is left to the will of the Miniſter, people are bound to worſhip and ſerve God as his private ſpirit leads them; and I wiſh I could not feelingly ſay (even from follies vented in my own Pulpit) what an *Ignis fatuus* that is.

Laſtly, To avoid prolixity, for my own particular, ſhould I renounce a ſet Form, I muſt needs profeſs my ſelf guilty either of *Superſtitious Innovation*, or (which *in materia Religionis* is bad enough) popular *inſinuation*.

Firſt, That to worſhip God without a Form is *Innovation*, this the whole Chriſtian world will atteſt unto me; the Eaſtern and Weſtern Churches, *Wittemberg* where *Luther*, *Geneva* where *Calvin*, *Scotland* where *Knox* flouriſhed; and to innovate and act againſt a Catholick Cuſtom of Chriſtendom, of the whole Chriſtian world, may breed a ſcruple in a wiſe, much more in a weak Chriſtian.

Secondly, As Innovation, ſo it would ſeem to me unavoidable ſuperſtition, and that whether Superſtition be *poſitively* or *negatively* conſidered: for Superſtition being poſitively conſidered, being the iſſue of *miſgrounded Zeal*, this ſuperſtition is active in the production of ſuperſtitious performances, whereof this is one, *to conceive that God will be pleaſed with no prayer from me, unleſs of my own conception*, nor no devotion unleſs it be of our own invention: this, I ſay, is the ſuperſtitious iſſue of a miſguided zeal. Again, as miſguided zeal is the Mother of ſuperſtitious performances, even ſo *ignorant fear* is the motive and cauſe of *ſuperſtitious forbearances*, as when one vainly fears, and in that fear refrains ſuch an act, as diſpleaſing, which indeed is rather pleaſing to Almighty God: *Touch not, taſte not, handle not*, theſe are negative ſuperſtitions, iſſues of ignorant fear: And ſo far as I can conceive, ſcrupulouſly to reject or lay aſide ſet Forms as *ſuperſtitious*, is out of ignorant fear really and actually to commit (pardon the phraſe) a negative ſuperſtition.

Thirdly, Again, ſhould I not ſuperſtitiouſly (which as drawing nigher Religion, is more honeſt of the two) lay aſide a ſet Form,

I cannot imagine any other principle but *popular insinuation* to move me to it; and to make that a motive in Religion, scarce appears to me religious. *Omnia ponenda post Religionem nostra Civitas duxit.* If the Pagans had so much Divinity as to say, it was a Law in their City, that all things whatsoever must give way unto Religion, certainly it behoveth me, who am a Christian, in matter and point of Religion, to look upon nothing through a carnal or secular Perspective. Now to me (and with me runs the whole current of Antiquity) set Forms of Prayer and Worship, they are the most religious and assured means either to preserve or advance Religion. The scruple then is, whether any of my judgement and perswasion may for any popular or secular end in the world (and for that end merely) lay aside a better, and assume in God's worship a worse way? whether this be not having *a Male in my Flock, to offer unto God a Female*, judge you.

Val. Max. lib. 1. cap. de Religio.

That blessed speech of Sir *Benj. Ruddierd* to Mr. *Pym*; *He that thinks to save any thing by his Religion but his Soul, will be a terrible loser in the end*, It is worthy to be written in letters of gold, yea worthy to be engraven in the Heart of every Parliament-man that sits: it is indeed a saying that hath so far prevailed on me, that I begin extremely to question the truth of that vulgar opinion, that the *Worship* and *Government* of the Church of Christ are so left as to be accommodated to the proportionable *exigences* of States and Kingdoms. For my particular, I conceive, the glory of God attended, municipal Laws ought rather to stoop, than they to strain; for Religion is so tender a Virgin, that she may not admit the least prostitution; and I am sure a conscientious breast feareth to rumple her very ornaments.

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Whereas then to worship God without a set Form seems to me destructive of the form of sound words, which charily must be preserved, a worship more careless than what Pagans used, an Innovation which takes away the very ground and basis of conversion and communion with an adverse party; whereas it would be in me either Superstition or Popularity to desert a set Form; I must crave leave to follow these Dictates till I have better premises given me, from which I may conclude otherwise. And so I shall desire your patience to accompany me to my last endeavour, which is to shew, that I cannot with a good conscience renounce, or as yet lay aside this our individual Liturgy, and that for these reasons:

1. It

1. It maketh our Religion to be ill ſpoken of by the greateſt part of Chriſtendom, and ſo preventeth the converſion of Papiſts, who accuſe us of unſetledneſs and changes; yea, it furniſheth them with an unanſwerable exception, *viz.* That we have theſe many years convicted, puniſhed, and impriſoned them for what our ſelves now ſo far diſtaſte, that at Seſſions we give a charge againſt it, traduce it under the brand of the old *Mumpſimus*, and indict it, and puniſh one another for it; this I profeſs my weakneſs cannot ſatisfie.

2. If better it were a Milſtone were hanged about my Neck, than that I ſhould be a ſcandal to my weak Brother, the omiſſion of the Liturgy being at this time a ſcandal not onely to the weak, but to the ſtrong, being the cries and tears of both require it; how ſhould I dare to look my God in the Face, when I ſhall wilfully become *ſcandalous* both to the learned and unlearned, both to the ſtrong and to the weak Chriſtian? yea, of this, ſad experience hath made me very confident, ſuch a πρόσκομμα, ſuch a ſtumbling-block as is this, the ſuppreſſion of the Liturgie, was never ſince Queen *Mary*'s days amongſt us; for the want of this hath hindred thouſands from their accuſtomed piety and devotion; the weak, becauſe they have no other; the ſtrong, becauſe they have no better way: and whatever prevents piety cannot but be rather *ſcandalum datum*, than *acceptum*, a real and true ſcandal; ſo that till a better Form be actually eſtabliſh'd in lieu of this, my Conſcience tells me I may not leave it.

3. What by Oath and Subſcription I am bound unto, that without relaxation from the ſame authority to whom I ſware, and before whom I ſubſcribed, I may not relinquiſh. But I have ſworn to my Dioceſan, and ſubſcribed to maintain the ſervice of God, not onely in *genere*, but in *ſpecie*, according to the particular form and way of the Church of *England*. And therefore, to ſay no more, as an honeſt man, I am bound to make that good which I have ſworn, ſubſcribed, and negatively promiſed to maintain.

4. It is againſt my Oath of *Supremacy* to acknowledge a power Eccleſiaſtical Independent upon the onely Supreme; and this cannot (in my apprehenſion) be avoided, if the King forbidding I receive the Directory, and the King commanding to uſe it, I reject the Liturgy.

5. *Beneficium ſupponit Officium.* The duty which every Parochial Miniſter is bound unto, is *a daily recital of his Office*; for being

ing Parishes are of humane institution, founded and endowed by the piety and liberality of devout Patrons, look what they conditioned for, (so far as just and pious) that I conceive I am bound unto. Forasmuch then as in the Church of *England*, *prayer*, *daily prayer*, yea (and ever since the Reformation) this *very form of prayer* is the condition of our admittance, though preaching be multiplied, I cannot conscionably omit that, without which, yea, and for which I had Institution and Induction to my Living; so that in my weak judgement it is a very considerable scruple, whether what is given for a publick and *daily duty*, may conscionably be taken by him who doth it but once a week, much less by him who doth it not at all?

All Ages will argue for a diurnal and daily Devotion: The Jews had daily their Morning and their Evening Sacrifices; and to shame us to the doing of it, I shall onely adde what *Cornelius à Lapide* borroweth from *Plato*, Lib. 10, *de legibus*, thus: *Græcos omnes æquè ac Barbaros, Sole tam Oriente quam Occidente adorare Deum---& ideircò Clemens secundo Libro Constitutionum*, cap. 24. *acriter redarguit Christianos tardius Templa adeuntes, cum Gentiles & Judæi suas Synagogas diluculò frequentant.* For whereas the Angel of the Lord said unto the Disciples newly out of Prison, *Acts* 5. 20. *Go, stand and speak in the temple to the people all the words of this life*; The reason is thus given -- *Scientes Judæos de More diluculò ad Orationem venturos in Templum.* Knowing that the Jews did customarily repair early to prayers in the Temple.

Lastly, It is very considerable to me, whether those words in my Protestation (*The true reformed Protestant Religion expressed in the Doctrine of the Church of* England, *against all Popery and popish Innovations*) do not binde me, so far as lawfully I may, with life, power, and estate, to maintain either this, or some other set Form, and that for these reasons:

First, This word or notion, *Religion*, necessarily includes all the actual muniments thereof, be it what Religion it may be: for if, as *Austin* out of *Cicero*, *Religio est virtus quæ superiores cujusdam naturæ, quam divinam, vocant cultum cæremoniámque adfert*, Religion be a vertue which obligeth as well to Ceremony as to Worship: And if, as Mr. *Calvin*, *in professione religionis homines non posse cæremoniis carere*, Men cannot profess Religion without Ceremony, be it what Religion it may be: Then (so far as my capacity reacheth) I cannot vow, promise, and profess to maintain and defend a Reli-

Lib. 83. *quæst.* 31. *Inst t.* l. 4. c. 14. p. 19.

Religion, but under this *notion* and *term Religion*, I binde my ſelf to defend and maintain whatever congruouſly is requiſite in the defence and ſupport of it. For as he that is bound to maintain a *Houſe*, muſt preſerve the Thatch as well as the *Grunſel*; and as he who is bound to maintain a Cloſe, muſt have a care of the Hedge (though it be but a dead one) as well as the Crop: even ſo, when I did promiſe, vow, and proteſt to defend and maintain the true Religion, in which I was baptized and bred, I know not how I could hope to make good this, unleſs the neceſſary muniments, whereof the *Liturgie* is a main one, were preſerved in it. And that in this I was not ſingular, I may appeal unto a *Vote* afterward annexed to the Proteſtation, in which it is declared, *that ſeveral perſons had raiſed the ſame doubt*; an Argument that the Deduction was very obvious, and very natural. Now foraſmuch as I had vowed before I ſaw the limitation, after the Vow I durſt not enquire; a Vow and an Oath (as I conceive) in this diſſenting: an Oath, it muſt be taken in the ſence of the giver; a Vow, becauſe voluntary, in the ſence of the taker onely: ſo I took it, and the obligation is ſtill upon me.

Secondly, Whereas Religion in the Proteſtation hath this reſtrictive difference, *Reformed*; and not onely ſo, but ſo *reformed* as in the *Church of* England, *againſt all Popery and popiſh Innovations*; I cannot ſee how I could proteſt to maintain a Religion ſo reformed, but that I muſt neceſſarily imply that *ſervice* which the firſt Reformers, and all ſucceeding Parliaments have made the *Characteriſtical* note, and formal difference betwixt us and them; and this (we all know) hath been the *Liturgie*: for from his denying *Communion* in this, the *Papiſt* was called *Recuſant*, and by his joyning with us in this, he was ſaid and held as reconciled to our *Church*.

Thirdly, In caſe the Proteſtation had run thus: I promiſe, vow, and proteſt to maintain the *true Religion eſtabliſhed in the Church of* Rome *againſt* (as they call them) *heretical Innovations*; would any man believe the Miſſal were here excluded, which is the very *formality* of their profeſſions? Or in caſe it had run thus: I promiſe, vow, and proteſt, to maintain that reformed Religion, whoſe character and *diſtinctive formality* is the *Directory*; would any doubt I vowed to maintain the Directory? and can hope to perform my Vow, can I hope to maintain the Religion of the Church of *England*, and lay aſide that which is the practical character of my profeſſion?

Fourthly, If this notion, *Reformed Religion of the Church of* England, includes not *Liturgie*, then they are not ſufferers for the *true Reformed Religion of* England, who ſuffer meerly for the *Liturgie*; but they who ſo ſuffer, cannot imagine elſe what they ſuffer for.

Fifthly, It is very probable to me, the compilers and chief managers of this Proteſtation, by Religion mainly meant the *Form* of God's Worſhip: for in the firſt nineteen humble Propoſitions, the *eighth* runs thus: *That your Majeſty will be pleaſed to conſent, that ſuch a Reformation be made of the Church-government and Liturgie, as both Houſes of Parliament ſhall adviſe*---- To the people in the ſame year, the *Lords and Commons* declare thus, *April* 9, 1642. they intend a due and *neceſſary Reformation of the Government and Liturgie of the Church*. A plain and evident demonſtration to my capacity, that both Lords and Commons did then declare, this notion or term Religion, it includes both *Church-government* and *Liturgie*; otherwiſe what ever is of late attempted or done concerning theſe, cannot be ſaid to be a religious, but a politick Reformation.

Laſtly, How could I promiſe, vow, and proteſt to defend and maintain a Religion which is ſaid to be true, and *actually reformed*, unleſs there be ſome Form actually in being, which my judgment and my Conſcience muſt look upon? for to ſwear the maintenance of a Religion or Worſhip, or Diſcipline not fixed, and digeſted into a Form, ſeems to me like that formidable *et cætera*, to ſwear and vow to maintain I know not what; and upon this ground thouſands there are who have ſtumbled at the very Threſhold of the Covenant, not daring to ſwear to defend a Reformation, where they cannot come to ſee the Form.

Nor is this new, or without example, and that from ſuch as profeſs themſelves of the Reformed Party: For the *Bohemians*, profeſſing themſelves to tread in the ſteps of their Reverend Martyr *John Huſs*, diſavow for ever Communion with the *Waldenſes*; and that for two Reaſons; whereof (if my Author deceive me not) the firſt is, *Quod Nulla publica extare voluerint Doctrinæ & Fidei ſuæ Teſtimonia*; becauſe they had no publick Form or Teſtimony to declare what their Faith and Doctrine was: *vid. quintum Evangelium*, pag. 42. præf. Bohemi *ad Confeſſionem* Wittemberg 1578.

Whereas then beſide Statute-ſubſcription, and thoſe many obligations contracted under Epiſcopacy, I conceive even by the *Proteſtation*,

Proteſtation, and from the very ſenſe of the Houſe that made it, *Liturgie* is a very conſiderable ingredient in the compound of Religion, and this preſent *Liturgie* in this the *reformed Religion* of the *Church* of *England*; As then in Muſick, though there are many rare and exquiſite *voluntaries*, yet ſolemn and ſet Muſick is not therefore to be rejected: even ſo though there are and may be in the Church of *England* ſuch, who can expreſs as readily as conceive, and conceive as devoutly as can be imagined; yet for all that, this is no *Superſedeas* or bar againſt ſtudy'd, penn'd, and ſet Forms of Prayer. And more than this, as I read, was heard, and ordered to be printed by the honourable Houſe of Commons in a Sermon called, *Babylon's downfal*, in theſe words: *Curſed ſhall he be that removeth the antient Land-mark*, &c. What is the antient Land-mark of *England*, but our Laws and Religion? (which contains as well *facienda* as *credenda*, and hath as well the *Liturgie* as the *Articles* and *Homilies* for her boundaries) and therefore if any man ſhall remove this Land-mark, curſed ſhall he be of the Lord, and let all the people ſay *Amen*. Certainly they who ſaid *Amen* to this imprecation, and thoſe who ordered there ſhould be an impreſſion of it, they were then no viſible Enemies to Liturgie, no not this Liturgie. All then that I ſhall now trouble you withal, ſhall be a ſlight propoſal of this one ſcruple.

Whether a Miniſter is not as much bound to ſuffer in defence of the ſpiritual Muniments of Religion, as any Subject for the temporal Muniments and Priviledges of State or Kingdom.

For Chriſtian Religion, or the Muniments thereof, I am apt to think with *Tertullian*, the Sword is no good advocate, *Lex nova non ſe vindicat ultore gladio*; the fooliſhneſs of preaching, not the arm of fleſh, muſt and did eſtabliſh theſe: And therefore I propoſe the ſcruple onely in point of *ſuffering*; for if we look unto the Author and Finiſher of our Faith, I conceive with St. *Peter*, that by his example we are called upon to ſuffer, and in this caſe to ſuffer onely.

As Grotius cites him de jure belli.

Now in theſe times of loſs and ſuffering, I have oft conſidered with my ſelf for what, either as Subject, or as Chriſtian, eſpecially as a Chriſtian Miniſter, I ſtand bound to ſuffer.

Now whilſt I look upon my ſelf as a Subject, having nothing at all before me but ſome ſecular or temporal advantage; my next conſideration is, what ſecular or temporal commodity is deareſt

to

to me: for I ſuppoſe no man will loſe Gold to ſave Chaff, nor expoſe his Darling to preſerve his Vaſſal. Now foraſmuch as all temporal or ſecular goods are reducible to theſe three heads, *jucundum*, *utile*, *honeſtum*, either pleaſant, profitable, or honeſt; that which of theſe three is deareſt, that which of theſe is abſolutely the beſt, that (I conceive, though I ſuffer the loſs of the other two) I am bound to preſerve.

Job 2. *Skin for skin, and all that a man hath, will he give for his life*, Though the Devil ſpake it, both God and man approve it. Skin for Skin, whatever is pleaſant, or whatever is profitable, a man will rather ſuffer in, than in his life; for of all things pleaſant or profitable, Life is the deareſt. Now albeit among things pleaſant or profitable, Life is the Jewel; yet *bonum honeſtum*, that good which doth conſiſt in honour or honeſty, this, it is oft even dearer than life it ſelf: So that for defence of reputation and a good name, for the advance and benefit of poſterity, for the vindication of a friend, for the preſervation of a truſt; for theſe and ſuch like, there is many an one who will dare to die: but meerly for what is pleaſant or what is profitable, I think no man living: So that indeed 'tis onely *bonum honeſtum*, it is onely for what is honeſt, or what is honourable, a man as a man, a man as rational, is bound to ſuffer.

Now if it be ſo, that honour and honeſty hath ſo ſtrong an influence upon a reaſonable ſoul, that Reaſon will perſwade even the natural man to prefer *honour* and *honeſty* before life; if property, liberty, and the Laws of the Land are ſo dear to Subjects, that even for them thouſands have laid down their lives; my great and grand ſcruple is, whether *bonum religioſum*, whether a religious good, whether that which I verily believe tends to the good of Religion, ought not to me, a Chriſtian, and a Miniſter, to be full as dear as any *bonum honeſtum*, as any honeſt or mere ſecular good to me, or any ſubject in the world: And (I profeſs to you upon the faith of a Chriſtian) be it ſound, or be it weak, this is the principal ground and motive of all my loſſes; and to ſupport me I have theſe Reaſons.

1 Cor. 9. *If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?* Between ſpiritual and carnal things the Apoſtle ſeems to make ſo deſpicable a difference, that the one is not to be compared with the other: carnal things, ſecular and worldly intereſts, they are not conſiderable, if compared

red with things ſpiritual. A clear argument to me, that no ſpiritual or religious performance ought to give way to any carnal end. And ſuch I conceive are all the muniments of Chriſtian Religion, ſuch in particular a blameleſs Liturgy.

According to this rule, the Royal Maſter and glorious Triumpher over ſavage cruelties, imputes all his ſufferings to the ſcore of Chriſt, ſaying, *I ſhall be more than Conquerour through Chriſt enabling me, for whom I have hitherto ſuffered, as he is the Author of Truth, Order, and Peace, for all which I have been forced to contend againſt Errour, Faction, and Confuſion.* A plain evidence that Chriſt may be ſuffered for in the preſervation of Order, as well as in the vindication of Truth. *In his Med. upon death.*

Secondly, It is a rule amongſt Caſuiſts: That man that ſuffers either for doing this, or forbearing that in relation unto Chriſt and his glory, that perſon is a ſufferer in the cauſe of Chriſt; as he that will not lie, upon this ground, becauſe diſhonourable to the Chriſtian Profeſſion, if he ſhould be perſecuted becauſe he will not lie, ſuch an one, though not *in materia fidei*, yet becauſe his reſtraint is for Chriſt and his glory, he were perſecuted for Chriſt his ſake.

Whereas then in my poor judgement I am convinced there is no means generally more expedient for the advance of the glory of Chriſt and the preſervation of the Faith, than a well-compoſed and ſet Form of Liturgy; whatever I ſhall ſuffer for not rejecting this, I ſhall confidently lay upon the ſcore of my Saviour: foraſmuch as I therefore onely by ſuffering endeavour the defence of this, becauſe I do verily believe Liturgy is the advance of his glory: So that if a temporal good (whoſe reward and encouragement cannot be but temporal) can move a man to ſuffer, much more a ſpiritual, whoſe reward (through the mercy of a gracious accepter) may prove eternal. For he who will not ſee a Cup of cold Water given for his ſake loſt, neither will he forget the leaſt of ſufferings which relate to his glory.

Thirdly, In ſuffering for ſpiritual muniments, and for that onely which relates to Chriſt only, and his glory, there is no intereſt but God Almighty's conſidered or concerned: But in ſuffering for temporal, though publick good, we have private ends and perſonal advantages of our own; ſo that it muſt be much more acceptable to God Almighty to ſuffer for ſpiritual, that is, *his intereſt*, than for ſecular, that is, our own.

Fourthly,

Fourthly, If that Citizen be held an unworthy member, who will not ſpend his Purſe and pains for the priviledge of his Corporation: And if that Country-clown be held no good Townſman, who will not ſtiffly maintain the *Modus Decimandi*, the Cuſtom of his Town; certainly then that Miniſter hath a very low and poor eſtimate of that Liturgy which he ſubſcribed unto, a very unworthy eſteem of the Catholick cuſtom of the reformed Church of Chriſt, that will, without ſuffering, betray his truſt; making leſs account of what Martyrs ſealed with their Blood, than will a Citizen or a Countryman of a trifling Priviledge or Cuſtom.

Fifthly, Conſidering and enquiring after the elder times, when ſuch was the purity of intention, that nothing but Chriſt's glory was attended; I cannot finde that any thing in Religion was moulded unto State-ends.

Si Eccleſiaſticum negotium ſit, nullam Communionem habento civiles Magiſtratus cum eâ diſceptatione, ſed Religioſiſſimi Epiſcopi ſecundum ſacros Canones negotio fine imponentem, in Authentica Can. 123.

Not to the civil Magiſtrate, but to the religious Biſhops, *Juſtinian* (no leſs than an Emperour) attributes and decrees the deciſion and determination of Eccleſiaſtical affairs. And certainly if there be any Eccleſiaſtical Government, as the Law ſpeaks--- *Cui juriſdictio data eſt, ea quoque conceſſa eſſe intelliguntur ſine quibus juriſdictio expleri non potuit.* To whom juriſdiction is committed, all that muſt be granted, without which he cannot exerciſe juriſdiction; and that muſt needs be a directive and a coactive power.

Now impoſſible (it ſeems to me) that thoſe who have, (be they Prelates, be they Presbyters, or be they of what name or title ſoever our next *new light* ſhall call them) I ſay, it ſeems to me impoſſible, that thoſe who have this ſpiritual power ſhould ever diſcharge their truſt unleſs they reſolve to ſuffer, and to ſuffer preciſely for the muniments and defence of the Church of Chriſt, and the power of him committed to them; for the impartial and thorough executing of this charge cannot but diſpleaſe great ones; and Fleſh and Bloud is a bitter adverſary: ſo that indeed it will evidently appear, the decay of *Diſcipline*, *Liturgie*, and all the *Muniments* of the Church, they have therefore ſuffered, becauſe thoſe who ſhould have ſuffered for them would not. And I beſeech God this ſin be not laid to our charge: for my own particular, I beſeech God give me grace to ſay heartily as did

ſome

ſome of the Martyrs, *Though I cannot diſpute, I can ſuffer for him.*

Sixthly, For me to omit any act, geſture, or form of Worſhip, which I believe or feel to be an advance to Piety, merely from ſecular or private Intereſt; this, in my judgement, is to prefer a *carnal* thing before a *ſpiritual*, and to endeavour rather to pleaſe man than my God. And indeed I could here with a great deal of truth and ſadneſs relate unto you, the ſerious and ſharp complaints of ſuch Miniſters, who profeſs their Souls long after the Liturgy, grieved at Heart, and (as they pretend) troubled at Soul, becauſe they dare not uſe what they conceive much the better way. A lamentable condition is the Church in, when Miniſters worſhip God with reluctancy, and, onely to ſave their ſtakes, comply and do as the State would have them.

Laſtly, Foraſmuch as the muniments of Religion are preſervers of the deareſt thing imaginable, Gods glory, and our Souls welfare, I do not know what I ſhould ſuffer in defence of, if not of theſe.

I lately reading (as it fell proper to the day) the fifth of *Eſay*, when I came to thoſe dreadful words: *I will take away thy hedge, and it ſhall be eaten up, break down the wall, and it ſhall be trodden down*, it made my Heart even ake to think how applicable this methodical deſtruction is to our ungrateful Vineyard; *I will take away the hedge, I will break down the wall.* Take the Hedge and the Wall away, cut up the Fence, and the Vineyard will ſoon be waſte; the Government, the Diſcipline, the Liturgy, which as a Hedge or a Wall ever ſince our Reformation preſerved the Vineyard; ſince I ſee it hath pleaſed God to ſuffer *this Hedge* and the Wall to be trodden down, I can but fear confuſion and deſolation to be the ſequel. For ſince the worldly wiſe man verily believes, where the Fence is wanting, ſpoil and waſte inevitably followeth; and therefore his main care is to tend it; Even ſo, where the muniments of any Profeſſion or Religion are ſlighted and taken away; where Liturgy, (this thirteen hundred years without controverſie held the Hedge and mound of Faith, and God's Worſhip in a national Church) where (I ſay) this is pull'd down and taken away, there is imminent and evident fear, a gap is opened to let in whatever will come; be it the beaſt of the field, be it the little Foxes, be it the wilde Boar of the Foreſt, come what will, there is no muniment, no proviſion, no fence a-

gainſt it; ſo that in my poor conceptions, the Hedge, the Fence, the Muniment of the Church, they are matters of ſuch neceſſary conſequence, that Miniſters, I conceive, had better lay themſelves and all their Fortunes in the Gap, than for want of fence to ſuffer the deſtroyer to come in.

Indeed I have been told by ſome who wiſh very well unto me, that *humane inventions*, and things merely *circumſtantial*, ought not to be thus ſtood upon: I thank them heartily for their affection, and bleſs them for their good will; but our judgements yet muſt differ. For if no ſuffering for humane invention, if life it ſelf may not be expoſed to hazard in defence of humane conſtitutions, certainly then no fighting for the Laws of the Land, nor no taking up arms for Privilcdge of Parliament, for theſe ſure are humane and political inſtitutions; and as theſe are neceſſary for the preſervation of a State, even ſome ſuch are alſo neceſſary for the preſervation of a Church; and of ſuch, *Church-men* cannot be too chary.

Again, whereas Liturgy *in genere*, or ours *in ſpecie* is counted but a circumſtantial buſineſs, I believe I may finde out ſuch circumſtantials in a Chriſtian Church, as will hazard the whole if they periſh.

Chron. Chario. Diocleſ. In the tenth Perſecution under the Tyranny of *Diocleſian*, a Decree paſs'd, *ut Templa & libri delerentur*; that Chriſtians ſhould deliver up their Books, and deſtroy (or at leaſt permit the deſtruction of) their Churches. Books and Churches, I conceive, are but circumſtantials to Religion; for the world was more than 2400 years old before there was any *Scripture* in it; yea, the Chriſtian Church it was from the birth of Chriſt more than 90 years before the Canon of the *New Teſtament* was compleated; yea, after the Death and Reſurrection of our *Saviour* there is (ſuppoſing his paſſion at 31) ten years numbred before any Goſpel at all was committed unto writing, twice ten before the ſecond, thrice ten before the third, and more than three twenties before the laſt: a plain argument that Books and Writings are but circumſtantial to Religion; for one may live and die a very good Chriſtian, and know never a Letter on the Book.

Matth. 41. *Luke* 51. *Mark* 61. *John* 98.

Suppoſe now the Pope and Popery ſhould ſo far prevail, as to have power, under the notion of Books heretical, (for ſo they will not ſtick to call our Bibles) to call in, and under pain of death to deliver up our Bibles even to the *fire*, could any conſcientious

entious Proteſtant ſatisfie his Soul with this poor evaſion, Alas the Bible is but circumſtantial, the Doctrine and Religion of it I can preſerve though the Bible be gone! Without all peradventure it is moſt true, a learned and well-grounded Chriſtian, he may preſerve the faith, he may deliver and hold faſt the form of ſound words, though among *Turks*, where a Bible is not to be looked upon: and yet for my particular I ſhould ſcarce look upon that man as a Chriſtian, who to ſave his Purſe, yea his Body, ſhould deliver up his Bible to the fire.

In the Roman Martyrology there is a commemoration made of many holy Martyrs, who deſpiſing the ſacrilegious Edict of *Diocleſian* 7. [*Quo tradi ſacros codices jubebantur, potius corpora carnificibus quàm ſancta dare canibus maluerint*] choſe rather to deliver their Bodies to the Executioner, than holy things to Dogs, or holy Books unto the fire. And truely I ſhould rather honour theſe as Martyrs, than thoſe for good Chriſtians, who under pretence of things circumſtantial, ſhould deliver thoſe to ſave themſelves; ſo highly (I conceive) God would be diſhonoured in the betraying of ſo great a preſerver and muniment of his honour. *Ian.* 2.

Again, as Books, even ſo (to ſome much more clearly) *Churches*, *Oratories*, *Temples*, they are mere circumſtantials. Now ſuppoſe the *Independent* and Congregational Brother-hood ſhould ſo far overpower, as to command the demolition (as they call them) of our *Steeple-houſes*, the deſtruction and levelling of our Churches, I would very fain know whether in point of conſcience I were not rather bound to ſuffer, than in any meaſure to appear willing to ſo high a Sacriledge? I who am Fleſh and Blood as well as other men, could finde *pretty* evaſions and gloſſes to fool my Soul withal: I could ſay (as I hear) is not a Sermon as well in a *Parlour* as in a *Church?* Did not Chriſt preach in a *Ship*, *Paul* pray upon the Sands, and ſhall I ſuffer in defence of ſo unneceſſary a trifle as an heap of Stones, a popiſh *Relique*, a ſorry Meeting-houſe? For my particular, I am afraid many things are daily called circumſtantial, not with conſideration whether ſo or no; but becauſe theſe are the things in queſtion, theſe the points which I muſt either diſſemble, deſert, or ſuffer for, I pray let me, as a cloſe to this, preſent you with the example of one, who though a Biſhop, was ever reverenced as a Saint, and a good man; I mean that great Doctor St. *Ambroſe*, who being once tempted and provoked even in this very point, and that by no leſs than *Epiſt.* 33.

the Emperour, to deliver up his Church, though it pleaſed the Emperour in a fair way to ſend Earls and Tribunes to him, *ut Baſilicæ fieret matura traditio*, that there might be a ſeaſonable deliverance of that Royal Palace, (for ſo his piety terms the Church) yet you ſhall finde this reverend Paſtor ſo far from deeming this a circumſtantial trifle, that he offers his Goods, his Body, his Life, in lieu of it.

Ea quæ Divina Imperatoriæ poteſtati non ſubjecta; The things of God are not ſubject to Imperial power, was the peremptory poſition of this Biſhop; and then proceeds---*Si patrimonium petitur, invadite*; *ſi corpus, occurram: vultis in vincula rapere, vultis in mortem? voluptati eſt mihi.* If you, who are ſent, demand my patrimony, invade it, take it! if my Body, here it is; if to bonds or death you deſire to carry me, it ſhall be a pleaſure to me; *pro altaribus gratiùs immolabor*, I will gladly be a Sacrifice to preſerve my Altar. He would rather die the death, than ſuffer an *Arrian* Miniſter to officiate in his Church: yea, as it is in the ſame Epiſtle, *cum propoſitum eſſet ut Eccleſiæ vaſa jam traderemus*---- when the Emperour's Officers demanded a preſent delivery of the Church-Veſſels, the conſcientious Biſhop was ſo far from holding theſe ſuch circumſtantials as not to be ſtood upon, that he plainly tells the Emperour, it was neither lawful for him to deliver, or the Emperour to demand them.

In Sermone ad plebem intra Baſilicam, Ep. 33.

Trade Baſilicam, deliver the Church, is as much as to ſay, (as the ſame Father to his Flock) ſpeak a word againſt God, and die; nay not onely ſo, *Nec ſolùm dic adverſus Deum, etiam fac adverſus Deum*: It is not onely to ſpeak, but to do againſt God, which in his judgement deſerved no leſs than death. Thus zealous of a circumſtantial, and of exteriour muniments, was that holy Biſhop: to betray a Church, yea a veſſel of a Church, it was in his Divinity a ſin againſt the Deity, an act againſt him for whoſe Glory and Service they were preſerved.

In theſe ſad times of trial, I conceive one main end of God's Judgements (eſpecially upon his Clergy) is to diſcern who thoſe are who have hitherto merely related to him for *their Bellies*, and who for his *glory* mainly; who have been *ſpiritual*, and who *carnal* profeſſors of the Miniſtry: For thoſe who ſerved him chiefly for their Bellies and carnal ends, to them the invaſion of nothing is conſiderable, in which their intereſt and their ends are not involved; but ſuch who with purity of intention have mainly

ſtudied

ſtudied and ſought the advance of God's Service, to them, as to St. *Ambroſe*, the muniments of Religion, the abridgement or abatement of any thing that was adjuvant to this end, is more conſiderable than all *their ſecular* intereſt, or perſonal advantages of this world; inſomuch as I can knowingly ſay it for ſome, Threeſcore pound a year, and our old way, will be preferr'd before 300 in a worſe Model. It is to me a conſideration not unworthy my Pen, to ſee how the judgement of God hath followed ſuch who have meaſured and ſtuck to his intereſts, merely as they moved with their own. In the 21 year of *Henry* the eighth, in a Parliament which began the third of *November*, the Commons ſent up to the Houſe of Lords a Bill againſt the exaction of unconſcionable Mortuaries; to which Bill it is obſerved the ſpiritual Lords made a *fair Face*, and were well content a reaſonable Order ſhould paſs againſt them: But this was (ſaith my Author) *becauſe it touched them litt le*; for when within two days after a Bill concerning Probates of Teſtaments (in which there had been incredible extortion) was ſent up to the Lords, then the Biſhops in general (ſaith the Hiſtorian) frowned and grunted, *for that touched their profit*: then ſaid the Biſhop of *Rocheſter*, Now with the Commons is nothing but down with the Church. When the Biſhops perſonal profits were toucht upon, then (as if the very Church were falling) *Fiſher* crieth out, The Commons lack faith, the Commons think of nothing but down with the Church. Yea, in the progreſs of this Reformation, are not Biſhops found conniving and abetting the demoliſhing of religious Houſes? and was not this probably with an eye to the preſervation of their own? as if they ſaid, Let Monaſteries go, ſo long as Biſhopricks be preſerved. Well, they are dead and gone; but hath not vengeance followed upon Epiſcopacy? Are there not now amongſt us who cry, Down with Biſhops, ſell their Lands, and think this no Sacriledge, provided that *Parſonages* may be augmented, and Tythes ſupported? Well, Biſhops are preached down, and their honours laid in the duſt; but doth not vengeance haſten after the promoters of it? Do not the Presbyters finde that there are who conceive they have leſs right to Tythes than Biſhops to their Lands? Are there not who are as induſtrious to deprive them, as they have been (for their own ends) to deprive their God? An evident argument, that *Juſt and righteous art thou O God in all thy ways*. An argument that makes me verily believe, thoſe who for *private intereſt*,

P. 118. *in Bridewel.*

intereſt, and merely either for praiſe or profit, throw off the Liturgy, forbear their duties, and betray the muniments of Religion and the Church of Chriſt; God will in his due time reward ſuch into their own Boſomes, blaſting that private Intereſt for which they have betrayed his.

Whereas then I muſt profeſs before God and the world, I can apprehend no motive or inducement ſo prevalent as to perſwade me that the Liturgy of the Church of *England* is any way a *hinderer* of God's holy Worſhip, or an *obſtacle* to the ſolid and ſufficient miniſtration of the Word; but on the contrary, conſonant to God's holy Word, agreeable to Orthodox antiquity, and an approved promoter of God's glory in the Church I live in: being (I ſay) to conſent to the abolition of Liturgy, I finde in my Soul no moving motive, but either the hope of more, or the holding of what I have: I dare not (finding within me nothing but carnal intereſt) put a *ſpecious* ſhew of Religion upon it, and tell the world that I lay aſide the truely divine Service of the Church, becauſe Prelates over-valued it, the ignorant doted of it, the Papiſts nos'd with it, and an idle and unedifying Miniſtry maintained by it.

Theſe, I profeſs, to me are neither true nor weighty conſiderations; for if I ſhould now (as I am) forbear or lay it aſide, it is not any, or all theſe, but onely in mine own defence, onely for mine own ends I ſhould do it: Now whether any man may *ſalvâ conſcientiâ* prefer what he conceives in God's ſervice a worſe way, merely for the boot of private Intereſt, I leave it to your prudent conſideration; concluding with that of *Chryſoſt*. *Qui hominem timet, ab eo ipſo quem timet deridebitur; ſin vero Deum, hominibus quoque venerabilis erit.* He who in God's cauſe prefers man, he ſhall be ſcorned of him he fears; but he who fearing God deſpiſeth man, ſhall be had in reverence even of thoſe men: *The patient abiding of the meek ſhall not alway be forgotten.*

Hom 84. *in* Matth.

And here I had thought to have put a period both to your trouble and my own; but I muſt needs crave leave that you would thus far be an advocate both for me, and all in my condition, as to procure a belief that ſuch who are conſtant to their Faith and Principles, according to the eſtabliſhed and old way of *England*, may be held, if weak, yet *conſcientious Chriſtians*; for it is none of the leaſt preſſures of the Croſs upon us, that we of all men are thought to have no foundation; whereas we in our judgements

judgements believe verily, if what we hold and ſuffer for be not that very Religion which the Divines of *England* unanimouſly ſubſcribed, and profeſſed to ratifie, there is not any in *England* that is above ſeven years old; and to innovate in Religion hath (I am ſure) by the Sages of this preſent Parliament, been ſo ſeverely looked upon, that I ſhould be very loth to be ſuch a capital offender.

All that my ſoul longeth after, is but to obtain the ſame liberty which all different parties (but ſuch as hold to their rule and Conformity) daily have, a free exerciſe of my Conſcience in that way of Worſhip, in which both Church and State viſibly held and profeſs'd communion till very lately; a way of worſhip in the days of Queen *Mary* juſtified againſt the Papiſt; a way of worſhip in the days of Queen *Elizabeth* ſo highly proteſted againſt the Puritan, that *Stow* in his Chronicle hath recorded, at *Bury* Aſſizes, 1538. *Hacket* and *Coppinger* were hanged for ſpreading Books ſeditiouſly penn'd by one *Robert Brown* againſt the Common-prayer-book. *See the Supplication of the men of Norfolk and Suff. in the Book of Martyrs 728. Abridg. pag. 413.*

Now, reverend Sir, till ſome better judgement ſhall unfold the myſtery, it muſt be my wonder, that that very Form which this very Parliament paſs'd under the notion of *Divine Service*, ſhould on a ſudden become ſuch an abomination, that any way of Worſhip, but it, is permitted; any *body* of Profeſſors conſcientious, but ſuch as uſe this; all other Ways being held, if not religious, yet tolerable. This I can aſſure you is no mean ſcandal and riddle to ſuch as are very intelligent and very conſcientious Chriſtians.

Indeed a Declaration paſs'd, and by the Houſe of Commons was ordered, not onely to be printed, but by ſpecial order to be publiſhed by the care of Knights and Burgeſſes, againſt all ſuch perſons as ſhould take upon them to preach or expound, not being ordained here, or in ſome Reformed Church. Decemb. 31, 1646.

But whereas in *October* laſt a Petition againſt this Declaration was exhibited, and with thanks received by both Houſes; whereas notwithſtanding that Declaration, ſuch as have no act of Miniſterial Ordination paſs'd upon them, do daily, uncheck'd, preach and expound in Churches and publick places:

I humbly deſire you ſo to qualifie my conſcientious conſtancy to the moſt Chriſtian form of the Church of *England*, that to perſevere in it be no more held *contumacy* againſt the *Ordinance*, than was that

that Petition againſt the Declaration; ſo ſhall I be bound to give you more thanks than were the Houſes to give them.

In a word, I beſeech you (good Sir) by that conſcientious ſubſcription in which we both viſibly agreed; by that Canonical obedience which we both deliberately ſware; by that Doctrine which at our Inductions in the face of our Congregations, and the preſence of Almighty God, we did profeſs to ratifie; by that ſolemn Proteſtation which ſince this Parliament began we both took; by theſe, and by all thoſe duties, in which (I ſuppoſe without ſcruple) we did both within ſeven years laſt paſt practiſe and communicate;

Be pleaſed to look with ſome charitable reſpect upon one who now onely is what generally all the Divines of *England* very lately profeſſed, at leaſt pretended for to be; one I am who fear to change, leſt (as a defloured Virgin, that having loſt the chaſte Vail of her ſtrict modeſty, then lieth open to all proffers) I ſhould finde my ſelf tractable to all changes: and how various they may yet prove, God knows.

Bleſſed be God, for Religion, whether in Doctrine, Diſcipline, Government, or Form of Worſhip, I am very well; might I enjoy my peace within this pale, I ſhould bleſs God, and the contrivers of it; or might there be a Reformation, and not abolition, I ſhould yet hope to live in a Miniſterial way: But however let me live (I beſeech you) in your eſteem, either as a conſcientious Brother, or as your Convert; Arguments may pierce deeper than Afflictions; the one (bleſſed be God) I have born with a tolerable patience, and the other I am ready to receive with a proportionable meekneſs.

Sir, the total of my deſire and endeavour is, that either as a Divine you would ſatisfie my Scruples, or as a Chriſtian ſatisfie my friend; and for either of theſe I ſhall ſubſcibe my ſelf,

December 22, 1647.

Your thankful Brother in the Lord,

John Allington.

The

THE ANSWER
OF
Mr. *STEPHEN MARSHAL*
Of *FINCHFIELD*,

A Grandee in the late Aſſembly, which could not be importun'd till after the printing of the Letter.

Reſponſa prudentum had of old an Equipage even with Law it ſelf; and ſince there hath been no recourſe to Oracles, no *Urim* nor *Thummin* to give certain Anſwers; the greateſt Appeal left to doubting Man in point of difficulty or ſcruple, it is to conſult the *Prudent*.

Now that Mr. *Marſhal* thought himſelf, and was alſo thought to be, an *Oracle* in his time, I ſhall onely ſet down *ſuch Anſwers* as except an Oracle who would dare to give? For, when he was conſulted about that *ſad War*, which the Land cannot yet forget,

The Oracle thus:

The Cauſe is a right cauſe, the Cauſe of God.

In the ſame year, *è Tripode*, in a Sermon preached to the two Houſes, Earl of *Eſſex*, Mayor and Aldermen: *All Chriſtendom, except the Malignants in* England, *do now ſee that the Queſtion in* England *is, Whether Chriſt or Antichriſt ſhall be Lord and King?* And then becauſe Oracles are in point of War mainly conſulted about the *ſucceſs*,

In his Letter to a Friend in the City, p. 36. *Jan.* 18. 1643.

The Oracle thus:

Believe, this Cauſe muſt proſper; though we were all dead, our Armies overthrown, and even our Parliament diſſolved, the Cauſe muſt prevail.

Inhis Sermon upon *Mich.* 7. 1, 2.

And as we may conceive he would not thus have ſpoken, but

 that

that he believed himſelf poſſeſſed, *inſpir'd*, and fitted to be an Oracle; even ſo that he was *taken ſo* to be, I ſhall now call to witneſs his *eminent Employments*. Who was held fit to be an *Oracle to the Army* but Mr. *Stephen Marſhall?* who ſo fit to give Anſwers in *Scotland* as Mr. *Marſhall?* who to ſatisfie his *conſcientious Majeſty* as Mr. *Marſhall?* And when the *City* was in great Fears and Straights, when they wanted an Oracle indeed, *through whom* ſpake the Army, but by Mr. *Marſhall?* He by Letters anſwered them, *The Army had nothing but good thoughts toward the City.* Upon the Anſwers received by this Oracle, 50000 *l.* *was lent*, the *City-Gates* ſet open, and the *Tower delivered*; yea, I finde it written, * *As Moneys are decried and inhaunſed by the King's Authority, ſo is every mans Religion cried up or down by* Marſhall's *Authority and Stamp*: So that *Delphos* it ſelf was the inferiour Oracle.

History of Independency, part 1. pag. 52.

* 53.

Whereas then, when the preceding Letter was written, I ſtood (as appears) in great need of an *Anſwer*; to whom could I in prudence have gone better, than to this ſo eminent an Oracle? He! who without fear or difficulty could give Anſwers to the greateſt affaires and concerns both of Church and State. He who was (*quaſi gentium Apoſtolus*) the Oecumenical Oracle to Scots and Engliſh. He who profeſſeth himſelf acquainted with the *Mindes of all Chriſtendom*, yea and the *Minde of God* too! Here ſure, or nowhere, was I to expect an Anſwer; this, or no Pope *Stephen*, was infallible.

Whereas then my humble Addreſs was, *Eminenti*, to ſo great an Eminence, I doubt not but now the *Reader* as well as the *Writer* may expect, either a *full*, or a *fair*, a *civil*, or a *charitable* Anſwer.

In the Letter there is (I think) a modeſt and Hypothetical Requeſt, either to ſalve *my Repute* with the Worſhipful Knight I writ about, or to make me *his Convert*: his *Charity* might have done the one, if his *Judgement* could not do the other. But I could not importuue either, till at length I met him at *Cambridge*, (that very day the Uſurper of Trinity kept his Divinity-Act) in the School-yard: I deſired to ſpeak with him, told him my Name, excuſed my boldneſs that (being unknown) I troubled him with a Letter. At this he began to open, and ſaid, *And printed it when you had done.* To which I ſolemnly and truely proteſted, Who printed it I knew not, nor of the printing of it, till

Dr. Hill.

till a Neighbour ſhewed it me ; adding, Sir, I am now for *London*, and intend to wait upon that *worthy Perſon* in whoſe houſe you was then *Couchant* ; I humbly deſire to know whether you have done me the favour to ſatisfie him that you found me a *conſcientious* though a weak Brother.

Et jam parturiunt montes.

His Anſwer was, *You may go look.* Had he bid me go look how and what he *ſubſcribed* when he was *Ordained* and *Inſtituted*, it had been ſomewhat ; for the Form of his Subſcription was :

I Stephen Marſhall, *do willingly and* ex Animo *ſubſcribe to the three Articles above mentioned, and to all things that are contained in them.*

Whereof the ſecond is the *Book of Common-prayer*--- That *he himſelf will uſe the Form in the ſaid Book preſcribed in publick Prayer and Adminiſtration of the Sacraments, and none other.*

Or had he bid me go look what he himſelf did (after the *Renouncing of his Subſcription*) when he *married* his Daughter by the *Common-prayer*, this had been ſomething : but indefinitely to bid me go look, was next door to ſay to a Dog, Get you out.

And here I cannot forbear with honour to remember Learned and Civil Mr. *Jeremiah Whittaker*, to whom when I addreſs'd my ſelf upon the ſame ſcruple, I had of him in his houſe a very kinde reception : and when in diſcourſe I told him how I had *negatively* ſubſcribed to uſe in publick Adminiſtrations the Common-prayer, and *no other*, He told me I was ſurely deceived, and deſired me to meet him at the *Dean of* Weſtminſter's (where the Aſſembly then ſat) next Morning ; which I did, and brought with me a *Book of Canons* ; but the good man anticipated the ſhewing of them ; telling me, that indeed the *Subſcription was as I ſaid* ; and *that I had called to his remembrance a ſin, which but for me he ſhould never have asked pardon for !* A fitter man to deal with a tender Conſcience than Mr. *Marſhall.*

He did *go look* indeed ; but it was into his *own Breaſt*, and there he found he had ſinned againſt his *Subſcription* ; which ingenuous Confeſſion I wiſh may do him more honour than a *Monument.*

Utilitas facit eſſe Deos, quâ nempe Remotâ
Templa ruunt, nec erunt Aræ, nec Jupiter ullus.

It

It was partly ſaid by the Poet, *Profit makes Gods*: *Temples*, *Altars*, and *Jupiter* himſelf, were no further valued than *men got by them*. Truely, I do heartily wiſh, that even among us, none did drive on Religion as a *Trade*, ſubſcribing and avowing the Liturgy with as *changeable Conſciences* as they did the *Covenant* and the *Engagement*, valuing nor one or other, but as a *preſent Expedient*; which truely makes me call to minde what a Reverend Biſhop of the Church of *Ireland* obſerved here in *England*, viz. The greateſt danger that ever the Common-prayer-book had, was the indifferency and the indevotion of them that uſed it but as a common Bleſſing; and they who thought it fit for the meaneſt of the Clergy to read Prayers, and for themſelves onely to preach. This doubtleſs did, and ever will depreſs the honour of the Liturgy; for *mobile Vulgus*, the moving people can never value what they ſee is by the Prieſt but ſuperficially profeſt.

When *Auguſtus Cæſar* and *Mark Anthony* were at variance, there is a known Story of a poor man, who not being able to prognoſticate which ſhould return the Conquerour, made *two Crowes* equally ready: one could ſay, *Ave* Cæſar *victor Imperator*; and the other, *Ave victor Imperator* Antoni: One prepared to ſalute *Auguſtus*, and the other *Anthony*. All a matter to the poor man who was *chief*, ſo he got by it. Now as Crowes, even ſo *Oracles*, they have been taught to ſpeak for *advantage*, many of them being like unto Wind-inſtruments, which ſound no longer than they are puffed up. Now of my *Crow-like Oracle*, the Authour of the Hiſtory of Independency thus: Mr. *Marſhall when he ſaw Independency prevail, ſecretly turned his Coat the wrong ſide outward*--- could not tell whether *C.* ſhould import *Charles* or *Cromwel!* And this my unlucky Letter bears date that very year; ſo that my Oracle, being at a loſs ſhall be pardoned, and have no more ſaid either to him or of him for this ſo dubious and unexpected Anſwer in a caſe of Conſcience:

You may go look.

Anno [*ut fertur*] *Mirabili Reſponſum Mirabile*,
1666.

FINIS.